JANUARY 1958

The METHODIST WOMAN

The Purpose
Wesleyan Service Guild

. . . *THE purpose of the Wesleyan Service Guild shall be to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community.*

"Go therefore and make disciples of all nations."

Wesleyan Service Guild Members Are Invited

to the

ASSEMBLY GUILD WEEKEND

at

ST. LOUIS, MISSOURI

May 9 to 11, 1958, Friday evening to Sunday afternoon

at the

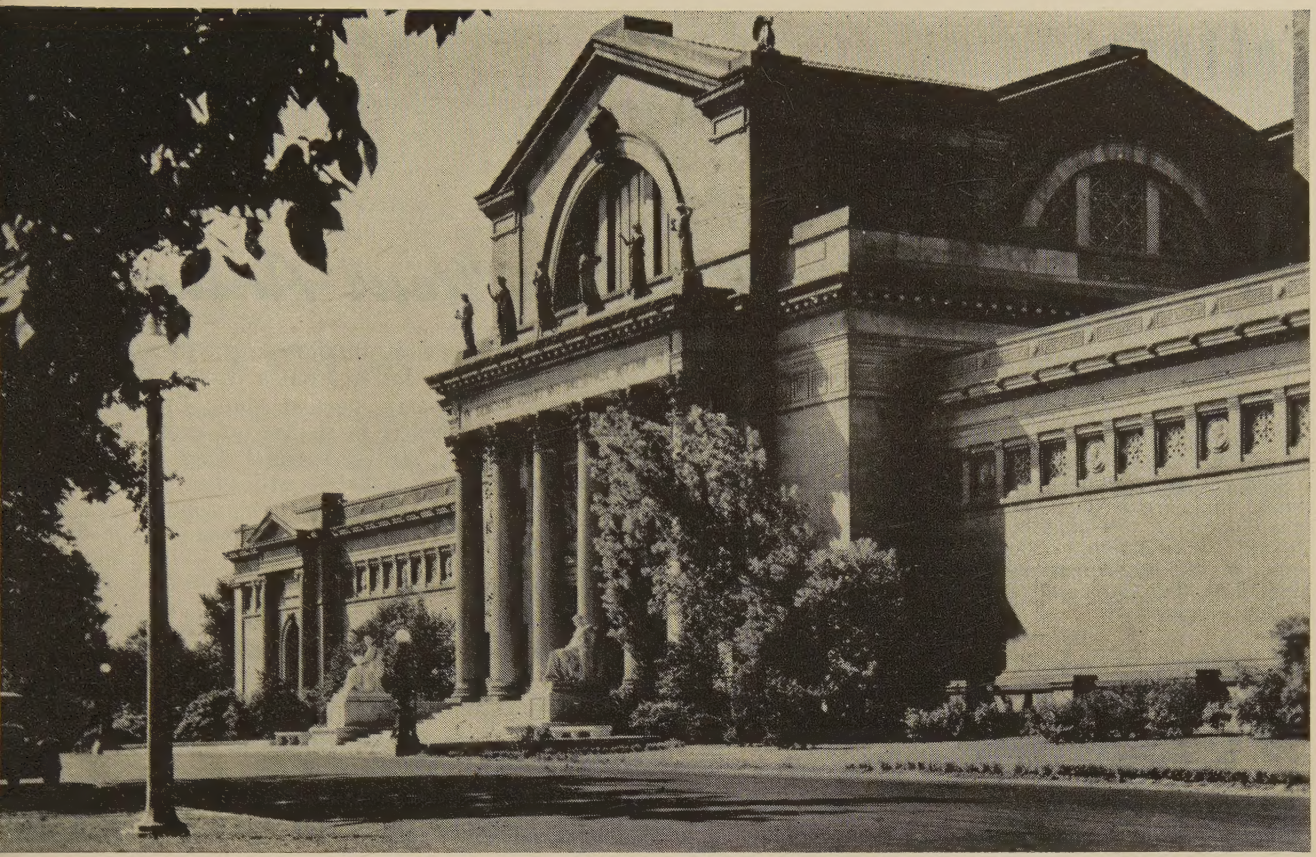
SHERATON-JEFFERSON HOTEL

COMMITTEES ARE WORKING . . .

Compiling detailed information
Arranging with the hotel for adequate housing
Arranging for space for general meetings, group meetings, and jurisdiction meetings
Recruiting ushers, pages, registration clerks, and hostesses
Arranging for exhibits of Guild work in the hotel mezzanine
Getting speakers and special music for the sessions
Arranging for a gala Saturday night banquet
Planning a prayer room
Planning entertainment for missionaries and deaconess guests
Planning the Sunday morning Communion Service
Compiling a list of places where you can eat
Setting the stage in the beautiful Gold Room, where general sessions will be held
Getting ready for officer conferences where you can go to ask your questions
Working out a program that will be of interest and benefit to you

Your conference secretary can furnish you with hotel reservation blanks and registration cards
There are no quotas for conferences, so you must write quickly for your hotel and banquet reservations

We'll Be Looking for You!



CITY ART MUSEUM OF ST. LOUIS

THE City Art Museum of St. Louis, which is ranked as one of the four finest art museums in the nation, boasts two almost unique characteristics. It is a city tax-supported metropolitan museum and it is situated in a setting of incomparable natural splendor in beautiful Forest Park.

Erected during the 1904 Louisiana Purchase Exposition as a permanent home of art, the museum has spacious, well-lighted facilities for exhibiting to best advantage its fine collection of sculpture, paintings, period rooms, and other *objets d'art.*

Admirably grouped and classified, the museum's permanent collection ranges from such accepted classics as Rembrandt's "Portrait of a Young Man" and Holbein's "Lady Guldeford" to contemporary works by Pablo Picasso and leading Americans.

In the sky-lighted Sculpture Hall is a fine collection of original statues, ancient, medieval, Renaissance, and modern, in bronze, marble, and stone, including the famous Barberini "Satyr" and Rodin's "St. John the Baptist."

The handsomely reconstructed examples of architecture housed in the huge museum include an authentic Gothic chapel, complete with sculpture, tapestries, and stained glass, a three-story Brittany staircase, and period rooms of various American and British eras.

Its collection of Chinese bronzes, ceramics, and paintings is one of the finest of its kind in the world.

The museum is also outstanding in its acknowledgment of modern art trends and its collection has such famed modern works as Picasso's "The Mother," Ben Shahn's "The Red Stairway," Cezanne's "Tante Marie," and paintings by Toulouse-Lautrec and Van Gogh.

Facilities of the museum include a restaurant and lounge and a publication booth offering post cards, reproductions of individual paintings and sculptures in the collection, and books and pamphlets on specialized art subjects. Admission to the museum is free.

VISITORS TO THE FIFTH ASSEMBLY OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE, MAY 6-9, 1958, WILL WANT TO GO THROUGH THE MUSEUM.

Letters... Letters...

Identification

I knew that you would be interested in hearing of a new use for your beloved METHODIST WOMAN. When I went as a fraternal delegate to the Annual Meeting and the School of Missions of the Central West Conference at Kansas City in July, Mrs. Lily Holland, secretary of Children's Work, and Mrs. Mary L. Watrous, secretary of Christian Social Relations, decided that I should be met at the station on my arrival.

So amid all the pandemonium of that station they, accompanied by Mrs. Clarence Tompkins, vice-president of North Central Jurisdiction, stood waving copies of the July-August issue of THE METHODIST WOMAN as a means of identification. It worked!

HELEN F. TOMM
Vice-President, Illinois Conference

Something Missing

THE METHODIST WOMAN has been a must ever since the first issue. I wouldn't be without it and have found it most interesting and instructive.

However, I miss the separate cover and varying themes. The posters we made and used in worship settings have meant much to our women.

My husband often copied the covers, which helped him to have a deep interest in our wonderful work.

MRS. C. E. ELLIOTT
Charles Town, West Virginia

Steady Improvement

I want to congratulate you on the steady improvement of THE METHODIST WOMAN. It is a magazine that meets all the needs of any member of the Woman's Society of Christian Service. Every officer should have it. I like the new size, the new paper and print, but best of all the outstanding articles and news of our work.

MRS. L. P. SMITH
Plattville, Wisconsin

A Valedictorian

Mrs. Lillian Hoffman attended the Delaware School of Missions at Delaware, Ohio, last summer. Mrs. Hoffman, who is seventy-seven years of age, was an enthusiastic student in the class on Japan taught by Mrs. Eloise Woolever.

From her outstanding reports she was classified as valedictorian of the class. Before she gave her report she introduced herself by saying she attends the country church of Fletcher Chapel which has twenty-four members in the Woman's Society of Christian Service.

THE METHODIST WOMAN is getting better and better each year.

MRS. A. F. MUMFORD
Secretary of Missionary Education and Service
Springfield District

Happy New Year

What Is Your Answer?

The December issue carried the first announcement of a letter-writing project. The idea was sparked by a letter from a dissatisfied subscriber who thought THE METHODIST WOMAN needed some drastic revisions. Though the suggestions which the writer made are not in complete accord with the purpose of the magazine, still it seemed wise to consider the points and take stock.

Four things to do:

1. Read the letter.
2. Study the editorial policy statements.
3. Write a letter (not to exceed 300 words) giving your evaluation of THE METHODIST WOMAN in meeting its purpose.
4. Send the letter to the Editor of THE METHODIST WOMAN, Room 1008, 150 Fifth Avenue, New York 11, N. Y., before March 1, 1958.

Each writer of the twenty best letters will receive a three-year subscription to THE METHODIST WOMAN.

A competent committee will judge the letters on *what* is said rather than *how* it is written.

The Letter

There are several of us who have had this on our minds for a long, long time. We are not too sold on THE METHODIST WOMAN. *True, it has its good points—the helps it gives the Society with its women's work, and the secretaries, and circle chairmen. But it doesn't have enough appeal—too statistical. In addition to its helps, couldn't you possibly add something feminine? Something good, but light? Possibly a good short story—a page of good recipes and helps. Perhaps even some fashion hints, helps, book reviews, puzzles. Anything wholesome, but in a lighter, more interesting vein.*

About 95 per cent of the women complain about subscribing because they say they don't read it: "Why subscribe? All it is, is reports and statistics." I think we ought to do something about it. It is a lot of time and effort gone to waste.

I am sorry that this is so gruesomely frank, but that is the state of affairs—in the past three churches, in the past eighteen years.

Editorial Policy of THE METHODIST WOMAN

Excerpts from an editorial charter which appeared in the first issue of the magazine, September, 1940. These statements are still the guiding principles.

THE METHODIST WOMAN must

—be a useful agent in promoting plans and methods and carrying them into the farthest corner of the church.

—charge the machinery with the spirit of personal service.

—generate inspiration and enthusiasm for the great enterprises undertaken by this Society.

—help to build the educational processes by which Methodist women may become more intelligent workers.

—speak with a courage that will inspire in Methodist women a conviction leading to definite action.

—seek to inspire in the women of the local church a greater devotion to its spiritual interests and to develop a Christian fellowship.

—present the world missionary enterprise sustained by Methodist women.

Mrs. C. A. Meeker, *Editor*
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The METHODIST WOMAN

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★ ★ ★ *Contents* ★ ★ ★

JANUARY, 1958 Volume 18—Number 5

PAGE

A Meditation . . . The Contradictions of Life, by *Peggy Billings* 6
To Serve and Be Served, by *Ellen M. Studley* 8
Education . . . Hospital Style, by *Myra McDonald* 10
For the Task of Rebuilding, by *Woodrow A. Geier* 12
A New Outreach, by *Helen M. Loomis* 13
U.S.-2's 14
Short-Term Missionaries 15
Peril in Pakistan, by *Hilda Lee Dail* 16
To Know—To See—To Give, by *Maude White Hardie* 17
One Allen Girl Secures a Playground, by *Mary Lillie Hammonds* 19
Wesley House, Memphis 19
The Case of the Absentee Member, by *Mrs. L. P. Smith* 20
Group Activity 22
World Federation of Methodist Women 23
Methodists at the United Nations 26
Circles: Report of the Department of Christian Social Relations, by *Mrs. Paul Arrington* 27
Wesleyan Service Guild 37
Honorary Baby Memberships 42
In Memoriam 47

Lines of Work . . .

Christian Social Relations 29
Who Is My Neighbor?
A Second Chance
Organization and Promotion 33
A New Year's Message
Report on Workshops on Promotion
The Peppy Life Your Program Needs!
Missionary Education 40
The Call to Witness and Decision
Student Work 41
When We Pray *for* Students, by *Herluf M. Jensen*
Youth Work 43
Friendship for Japan
Children's Work 44
The Children Study Japan
Calendar for Secretaries
Stories of Jesus for Children
Sharing With Friends
Literature and Publications 46
The Bread of Life

Cover: January is Wesleyan Service Guild month. Members in both the Woman's Society and Guild should know the purpose of this organization for employed women.

Second class mail privileges authorized at Cincinnati, Ohio.
Subscription price $1.00 a year; combination (with *World Outlook*) $2.50, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.50; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $3.00. All other foreign countries: $1.40; combination (with *World Outlook*), $3.65. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

A Meditation . . .

the contradictions of life

by

PEGGY BILLINGS

AT a certain place on the western shore of Korea is a small fishing village. Above this village is a mountain, and on this mountain is a rock jutting high into the air. If you climb upon this rock, you have nothing above your head but sky and nothing below you but space, falling to the deep blue of the ocean. The ocean sweeps in to your right, and over your left shoulder the rice paddies lie green and full.

One day I sat there, watching the sun sparkle on the waves. To my surprise, a glance over my left shoulder revealed rain falling on the rice fields, far against another mountain. "What a contradiction," I mused aloud. The brown, wrinkled face of my companion lit with a smile, and with the wisdom of the Orient, he said, "Life itself is a contradiction. Have you not learned that? You will never be truly happy until you become aware of the contradictions and accept them."

So—beginning with the spectacle of rain and sun in the same sky—I set myself to find and accept the contradictions of life.

The greatest contradiction since the dawn of creation is that man is forever man and God is forever God. It was not always so. Before the Spirit of God began to move over the face of the waters, and God created the heaven and the earth and all things therein, everything was God and God was everything. In the supreme act of creation, God took from his own nature and said, "Let man exist." The contradiction is that man is not true man until he becomes God again. God *is* apart from man, but man cannot exist apart from God.

A second contradiction exists in that man cannot become part of God again except by an act of free will, through faith, which, paradoxically, God cannot allow except through an act of grace!

Earth is forever earth, and rain is forever rain. The earth cannot fulfill its proper function without the nourishment of rain. Rain is in the heavens apart from earth, but earth cannot exist without the water of rain. The fall of rain to earth and its absorption by the earth can be likened to God's downward penetration of man, and man's upward acceptance of God. The fall of rain is an act of grace; the acceptance of rain is an act of faith. Thus the cycle of nature reveals the pattern of God's course with man.

One has to do only cursory reading in the Old Testament to see that the fathers of our faith understood and accepted this contradiction far better than we. The brilliant author of the Book of Job, whose wisdom Bible scholars yet are adrift in, proclaims:

> Behold, God is great, and we know him not;
> the number of his years is unsearchable.
> For he draws up the drops of water,
> he distils his mist in rain
> which the skies pour down,

and drop upon man abundantly.
Can anyone understand the
spreading of the clouds,
the thunderings of his pavilion?
(Job 36:26-29, R.S.V.)

Then, speaking to man to show him that he has no wisdom in comparison with the wisdom of God, the author of the Book of Job writes:

I will question you, and you shall declare to me. . . .

Who has cleft a channel for the torrents of rain,
and a way for the thunderbolt,
to bring rain on a land where no man is,
on the desert in which there is no man;
to satisfy the waste and desolate land,
and to make the ground put forth grass?

Has the rain a father,
or who has begotten the drops of dew? (Job 38:25-28, R.S.V.)

Thus man stands dumb before the contradiction of his separation from God, his Creator. Yet man dares to ask the question, "Why?" and in seeking to answer we encounter the third contradiction: that although the stuff from which man was created is pure goodness, somehow evil has entered the life of man on this earth. Here again the example of nature shows us God's course with man.

For a long time I have grappled with the problem of evil, and in the past several months I have been helped greatly by a book entitled *Gravity and Grace*, a collection of the thoughts of Simone Weil. Miss Weil gives the illustration of the evil in man corresponding to the force of gravity in nature. As I learned in high-school science, and promptly proceeded to forget, the force of gravity pulls constantly against all other objects. Gravity is pulling against each of you now, and it is only through the balance of your own pressure against gravity that you can remain seated in your chairs. You keep your balance by exerting all the power of which you are capable.

Thus man, in his struggle for balance with the evil in his life, seeks to exert all the power of which he is capable. Psychologically, we all know well what we do. We hide our true motives beneath a layer of contradictions, as we call into play all the compensations we can think of; we develop all sorts of neuroses and psychoses simply because we cannot look at ourselves as we really are. We do all within our power to cover over our naked, defeated, bruised, and bleeding egos —to balance ourselves against the pressure of evil. How can man balance the evil in his life and find his way to God?

Once again the process of nature reveals to us the course of God with man. In the process of natural birth a mother gives up something of herself in order that her child might be born and establish its own individualness. The mother gives up her child with a mixture of fear and faith, trusting that the child will turn to her of necessity, prompted by instinctive love. Rain falls from heaven and its water washes the earth. It passes through the dirt and sand and rock, and simply waits there until it is soaked up. As a gentle rain, God falls upon the parched desert of our souls, and waits until we come to him. The paradox is that man tries to find his way to a God who is already there—within him. Jesus said, "The Kingdom of God is *within you.*"

And then, for me at least, arises yet another contradiction — that one is never closer to God than at those times when one realizes how great the distance is that separates one from God. Only a prodigal son who has traveled to a far country can share fully the father's joy upon his return.

One is never closer to another human being than in the moment when one realizes that one can never fully reveal oneself to another. The contradiction arises that while man is a creature built for communion with God and his fellow man, there is a certain sense in which man is always alone.

I mention one more contradiction, this one concerning the whole nature of the mission in which we are involved. For while the Christian church and the missionary enterprise of that Church are the outward symbols of an inward event, the deepest meaning of the event they are born to witness to remains a mystery. Who can really witness to God entering history in the form of a man? We speak of "that which we have seen and heard and touched with our hands concerning the will of God," and yet we readily admit that we see through a glass dimly. While we call ourselves Christians we quickly admit with St. Paul that we count ourselves as "not having attained. . . ."

Through this we can see that true religion cannot exist except as an inward matter, and thus Christianity in its deepest meaning cannot be communicated from one person to another. The message of Christ can be preached, but I as a missionary cannot step behind the veil of another's soul to perform the saving act, nor can I reveal to another the sacred fact of my own inward state of grace. It is at this point that I cease to be the messenger, and the Holy Spirit becomes God's Messenger.

The rain soaks into the earth, but it will never emerge again from the earth *as rain.* It will return to heaven as mist or dew or another chemical combination. God seeps into my life, but my poor life can never reveal his true nature. Instead, my life reveals another form of Him in acts of mercy and good will, in expressions of Christian love and concern, and in attitudes of hope and faith.

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. (2 Corinthians 5:18-19, R.S.V.)

To Serve and Be Served

for the welfare of each and the joy of all

An account of the Midwest Chinese Student and Alumni Services

by

ELLEN M. STUDLEY
Executive Secretary

Students came from six states for a retreat.

HIS voice sounded urgent over the telephone. Therefore I ignored the dinner party I was giving for colleagues from the West. "Of course I have time to see you," I said. A few minutes later he arrived, a Chinese student of aeronautics from Texas. He had come to Chicago hoping to find a big-paying vacation job and save eight hundred dollars toward college expenses. The first week had been spent in our home which doubles as Midwest Chinese Student and Alumni Services headquarters. He followed leads on a list we had prepared of places which had employed Chinese students previously. But factories were not hiring. Business was slow. His stalwart Christian faith, his quiet poise, his innate courtesy were not disturbed by repeated rejections. Finally he humbled himself and became a hospital orderly supplementing his income by working supper hours in an adjacent institution.

During the summer he had dropped in frequently on Bible Fellowship nights. Here he had unexpectedly met some from his church group in Hong Hong. From his first earnings he had bought a membership fee for C.S.A.S., and made a contribution for guest expenses at the house. He was always ready to lend his strength in helpful ways. Never had I seen him in the disturbed emotional state of this evening.

"Thieving has been going on in our hospital," he reported. "They brought in a detective. Now he has accused me of taking money from a patient, saying he heard this from another patient who left the hospital six weeks ago. *I* have been accused of *taking money!* They did not seem to believe my denial. I have offered to take the lie test. They said I might just resign, but I want this *cleared up!* How can I go on working with this charge against me, with this loss of face? What can I do? Will you help me write a letter reiterating my innocence?"

We talked about it from various points of view, and it developed he knew others were being accused too. It seemed to be the method of investigation employed by the detective. The supervisor had told him "not to worry." Probably he was thinking that some always find it easiest to tag as undependable those of another race, but this was not said. We looked at it from the hospital's viewpoint, how pressed it must be in this situation. We spoke of Jesus who had been unjustly accused, and of Paul who said, "Be not overcome of evil, but overcome evil with good." We thought of the inner peace from God which nothing can take away and whose realization fulfills the promise: "Blessed (or peacefully happy) are you when men shall . . . accuse you *falsely.*" I said the letter must be factual and polite, and left him alone to draft it.

An hour later I found he had written nothing. He greeted me with a smile. "I'm all right now," he said. "I guess the hardest thing a Christian has to do is to love under all circumstances. I read an article in a church paper about that last night. I should have remembered it earlier. It's ridiculous to think back to how angry I was this morning."

The circumstances in which he was caught had not changed at all in that hour. But he had changed. He had confronted God with his problem. A new point of view and new strength had come to him. He was ready to go back to the hospital in a triumphant spirit.

As the summer went on, he grew in seeing all of life against a new set of values. He recalled an earlier dedication to serve his own people. Was it aeronautics they

eded most? He came to believe d had led him to that hospital to ch a vision of the way a Chris- n physician speaks to the basic eds of man, physical and spir- al. He has returned to college change his major and prepare to a physician overseas.

This incident presents in minia- re the program and purpose of e Midwest Chinese Student and umni Services. Established rough interdenominational agen- s to which Methodists contribute, d staffed by a Methodist China ssionary, it has reorganized as indigenous group with a largely inese board elected by its mem- rs, and a budget raised by them, rgely from among themselves. It es to understand the problems ich come to Chinese students and rmer students as they live and rk in this alien environment. It ckles any problems which are ubling them: employment, hous- g, immigration, loneliness, dis- imination, lack of motivation.

We try to open new opportuni- s and make the environment less strictive, especially for the 2,500 the Midwest. But to change the vironment is a long process. eanwhile they need to rise to iritual greatness to meet the en- ronment as it is now. They need sustaining fellowship during their riod of adjustment, and encour- ement to confront God in their cisions. To aid in these various sks, we receive the cooperation Chinese Student Clubs on uni- rsity campuses, churches of all nominations, and agencies with ecialized resources.

That you may meet more of our inese friends, let me present a rt of the group who came from issouri, Indiana, Michigan, Ohio, isconsin, and Illinois for a re- at last Easter.

Several in this group came from e mainland of China expecting to turn there after graduation, but d their plans upset by the rising ntrol of Communists. United ates laws have changed and they ve been able to apply to stay rmanently, like Tom with whom I once stood before a judge and swore he would be a good citizen of the United States, loyal to its democratic ideals. They need ways of expressing here what they had hoped to do at home, like the pharmaceutical chemist who wrote, "Throughout my childhood I constantly saw the worst draught, the biggest flood, the long-lasting fightings, the terrible scenery of people dying from poverty and diseases. From very young I determined to help others." They need to find challenging ways "to serve."

Some have entered as refugees seeking permanent residence. So it is with Mr. Lui, a new Christian who with his wife were "prayed into America" according to the testimony of her sister. Most of them found helpful friends upon their arrival.

Not so Nora. The letter from her sponsors saying she was to be "one of the family" had sounded wonderful. What disillusionment to find herself a virtual prisoner, denied free communication with anyone, not paid the promised wages, threatened with deportation, adoption, or marriage if she did not cooperate! Her prayer became, "Oh, God, save me!" The chance came to sneak out a note which alerted Christian friends and brought her freedom in the end. Now she is earning and saving toward college expenses. These have "been served" in a variety of ways leading to "the welfare of each."

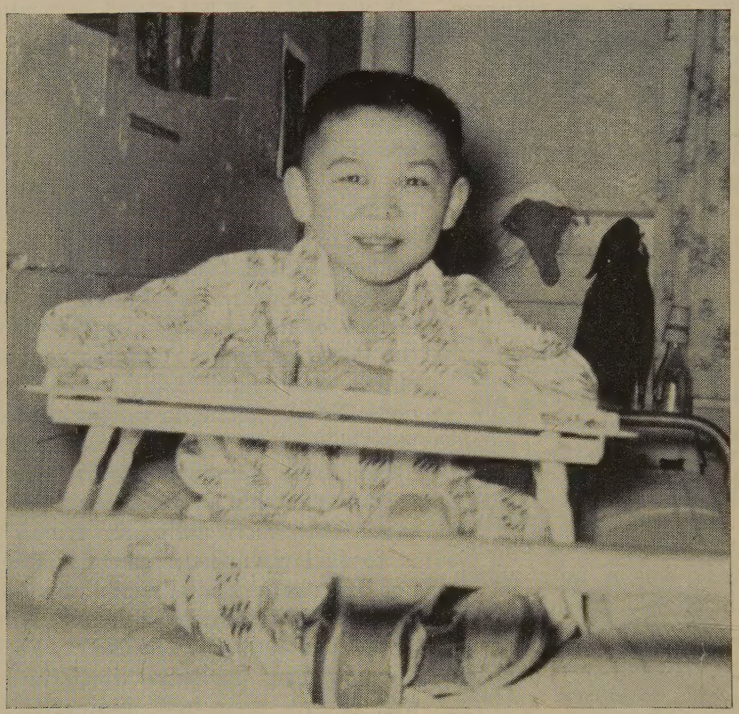
Others are students who have come from lands to which their parents refugeed, like Margaret from Taiwan, Grace from Hong Kong, and Nancy from the Philippines. They are training to return to those lands, even though they still follow their parents' habit of thinking of China as "home." Others come from homes whose ancestors have lived "overseas" for so many generations that the new country is "home" as the Philippines is for the smiling, articulate theologue Phil always at the center of any group wanting to "discuss this question further." Friendship so expressed warms the heart of those who feel with Rudi, "I've never had a friend with whom I could discuss my religious viewpoint freely. I like this place. It's different. You don't feel ashamed to talk to Jesus Christ."

Why did so few come to the Easter retreat? Some who were interested were detained by inconvenient schedules. But it must be admitted that at least two thirds of the students and professionals in the Midwest have no interest in Christianity. Many of the remaining one third do not give Christian concerns and thinking priority in their time and planning. Herein lies our greatest challenge. Our faith that goodness, truth, and love are at the heart of the universe has to be demonstrated more than preached. It has to be embodied in our total program through our concern for the total personality of those we meet. Consistent, persistent, openhearted good will opens the doors of homes, Chinese social clubs, and individuals wherever met. Never, never do we try to be less helpful to those whose faith differs from our own. To serve in such a way that at the end we can say, "They have called me friend" is to feel rewarded, but one does not feel content until it can also be said, "I have come to know and serve her Greatest Friend." For did not Jesus use these words in a way to give them high distinction?

Expressing such friendliness is something you can do too. Thousands of well-educated, cultured Chinese professors, research workers, engineers have been pioneering in moving into American towns, cities, and suburbs. We urge them to seek America's best and also to keep tenaciously the best of their own culture. They need to explore ways of bringing harmony between the two. During this process they need you to show them *first* the persistent neighborliness you would have them return to you. Only thus can they be made to feel at home among us. Only thus can our culture be enriched by what they have to bring. This will be "for the joy of all."

EDUCATION...

hospital style



Children at Seward San begin their school studies while still in bed and progress to the classroom as their health improves.

by
MYRA McDONALD

ANY land's greatest resource is its people, and Alaska is no exception. Two great potentials are the inherently good minds of its uneducated, and the abilities of its handicapped. To utilize these potentials requires taking a hurdle which must not be underestimated, yet if we really want to take the challenge what is to stop us, and how great will be the rewards in human dignity and achievement for those to whom all doors have been closed?

At Seward Sanatorium in Bartlett, Alaska, a beginning has been made. It is hard enough to go back into the world with one lung, part of a lung, or some other physical handicap. Can you imagine not being able to speak the common language of your land, or not being able to read or write because you had never had the opportunity to go to school? At Seward San no person healed in body yet unable to return to the strenuous living the outside world often demands is just told, "You are well now. Good-by."

Shortly after he enters he is interviewed by doctor, social worke rehabilitation worker, and teache who continue to see him and wh pool their information about hi His education begins bedside if h has decided what he wants. It ma be only for the therapy of doi something in which he is inte ested, or for which he has a pe sonal need, or it may be a basic a future vocational goal, or it ma be a direct beginning on vocation training. It continues in class when his TB report is negative a he has enough "up-time."

Later, under activity tolerance esting, he may work in the Rehailitation Center. The store is a avorite place to be eased into outde contacts again and patients ften choose to take serious job aining there. Though the store inctions under the eye of the diector of adult education, its manger, bookkeeper, and clerks are all x-patients, "Rehab" trained. A an who came to the Sanatorium ith a third-grade level status is ow efficiently managing the coperative store in his native village nd another is keeping books at the ocal hospital.

The children who begin to learn hile in bed progress to the classooms, and return to their homes nd schools able to continue with neir classmates. (Of course many ospitals where a child's stay is rolonged give this service.)

But what happens to the adults, articularly those who do not speak nglish, or who have had no opporunity to go to school? At Seward an there is the opportunity to earn. And how eager they usually re! They will tell you, "I never nought I'd get a break like this. Maybe I was lucky to get TB."

This week Clotilda and Michael ent home to their village, where Michael is chief. They had won a hree-year battle with TB and it ad been a busy time. They had egun to learn English when they rst came and were soon doing egular schoolwork. A dime or a ollar had been the same to them, ust something white people called noney, and useful because these ncomprehensible people placed alue on it. Now they can go into store and ask for things they need y name, and can count out their hange. They can do simple arithnetic and use common measures hich involve fractional parts. hey can read signs, details in atalogs such as size, color, weight, rice, and the advertisements in apers for common things. They an read letters, and answer them nderstandably if a bit hind-side-efore in places.

Michael has taken no specific job training, but he is a good, reliable person who has been made more employable. Clotilda did beautiful skin sewing. She did other sewing here and took simple dietary, home nursing, and first-aid work which will make her a more valuable person in her village. They stood at the front office—Clotilda in a pretty, new parka she had made to protect her lovely fur one—ready for the flight home, where three young children they had not seen for longer than they cared to think, had been in Grandmother's care. Their faces were shining. Whose wouldn't be? Yet it took rapid blinking to keep tears back and Mike sniffed in spite of himself. There were warm handclasps. There were good-bys, thank-yous, and "You write? I write!"

Employees who had worked with them turned away, glad, of course, for their happy return to home and family, but sad, too, at parting from such fine, dear folk. How many, many others have walked out the unpretentious sanatorium door under similar emotions! Many are able to leave because the Woman's Division of Christian Service has made this hospital a reality, and because it has had a special understanding of need. It has been achieved because the Alaska Board of Education has shared in this understanding and made it possible for the Office of the Commissioner of Education to employ territorial teachers for the San, and by the understanding cooperation of the personnel of this office. It has been made possible by dedicated workers at the San to whom the time clock means nothing when put beside human values.

Not only is Seward San giving education for living, and for employability, in service over and beyond the healing of bodies, but it is the only sanatorium in Alaska where white patients with TB may be hospitalized.

This young person is happy to study about Alaska's next-door neighbor, Canada.

For the Task of Rebuilding

by

WOODROW A. GEIER

THE Crusade Scholarship Program—part of The Methodist Church's response to postwar desolations—has been in operation twelve years now. It has brought around 1,000 students from 55 countries to American colleges and universities to study to equip themselves for the tasks of rebuilding. The Crusade Scholars have studied at more than 100 American institutions of higher learning and in nineteen of our nation's hospitals. While in our land the Scholars have helped break down barriers of misunderstanding and have helped American church members realize anew the strength of the world-wide Christian fellowship.

During the current school year, there are 126 Crusade Scholars in America, and they represent the United States, Alaska, Hawaii, and 26 countries overseas. Another 26 students are studying at educational institutions in Australia, Belgium, Brazil, Canada, England, Malaya, Portugal, and Scotland. The study of these young Methodist leaders is made possible by Week of Dedication offerings (February 16-23 this year). From Week of Dedication offerings, the Division of World Missions has designated $100,000 as its share, and the Division of National Missions $50,000 as its share. Another $50,000 annually is provided by the Woman's Division of Christian Service through the Department of Work in Foreign Fields.

Shown on this page are some of the students who attended the Crusade Scholars Orientation Seminar at American University in Washington, D. C., before they entered American schools last September. Stories of scholars will appear in the February issue.

Left to right are Filomena Natividad of the Philippines; Mattie Belle Braxton, American Negro; Norma Vincente of the Philippines; and Young In Rhee of Korea. Miss Natividad was sent as a missionary to Okinawa three years ago by the Woman's Societies and Youth Fellowship in the Philippines. Her furlough is for study in America. Mrs. Braxton, a staff member at Paine College, Augusta, Georgia, is taking graduate work at New York University.

Miss Marian Derby (left), executive secretary for Latin America, chats with (left to right) Yasuko Koide, Eunice Hutabarat, Sachiye Hirahara, Mrs. Joo Liat Wee, and Norma Vincente.

Comparing notes are Lee Lee Low of Malaya (left), and Anna Donner of Denmark.

A NEW OUTREACH

Ulu Klang Methodist Centre

by HELEN M. LOOMIS

THE new building for the community center in the Ulu Klang New Village on the utskirts of the capital city, Kuala umpur, was presented and dedi-ated. On October 23, 1957, Dr. lara M. French, secretary for outheast Asia, made the presenta-on on behalf of the Woman's ivision of Christian Service, and ishop Hobart B. Amstutz, of the outheastern Asia Central Confer-nce, dedicated the new building.

The new center is an attempt on ne part of the Methodist Church n Malaya, particularly the women, o find a way to reach people of ne lower-income groups for Christ. ntil recently Methodist schools un in cooperation with government nd Methodist churches have been lmost the only medium of evan-elism. Recently New Village vangelism including some health ork has been started in Malaya ith the Methodist Church giving ull support to the work under the uspices of the Malayan Christian ouncil and taking into the Chi-ese Conference those pastors who re serving in these places. Ulu lang Methodist Centre is the first hristian community center in the lalaya Methodist Church.

Bishop Amstutz gave a short his-ory of the project and introduced iss French. In her address, she ressed the importance of this pio-eer effort and pointed out Malaya as joining other countries around ne world in which Methodists have ommunity centers.

Pastors from all Methodist nurches of Kuala Lumpur—the okien, Cantonese, Tamil, and esley (English-speaking) — and ose in nearby Sentul—the Tamil nd Grace (English-speaking)—ok part in the ritual service. Miss ollie Alves, a supervisor in the ethodist Girls' Junior School, or-anist of Wesley Church and a re-turned student from the United States, played the organ. Children from the center presented a group of action songs under leadership of Miss Shirley Lim, supervisor and Christian worker in the new project.

Representatives of the nearby Woman's Societies, youth fellowships, Methodist schools, Y.W.C.A., pastors of nearby churches, representatives of other mission groups, were present. Special guests included government officials and those who had assisted in building the new center.

When the building was opened the work in the community had been underway more than a year and included a Sunday school. The community is a New Village behind barbed wire where Chinese bandits used to cause trouble. Chinese of three language groups and Indians of two language groups make up the five hundred families now in the settlement. Recent additions to the community come from the slums of Kuala Lumpur, many of them from sections recently destroyed by fire. During construction of the new building many came asking admission to school, jobs for parents and older children, and other help.

The new building, which houses a nursery and kindergarten, a place for clinic and other community activities for all ages, and living quarters for the workers, is the gift of the Woman's Division of the United States. The building and the work in this New Village has come to be the concern of every Methodist church in Kuala Lumpur, nearby Sentul, and a number of other places. Miss Helen M. Loomis, Woman's Division missionary, who is also area worker for the Woman's Society in the two conferences in Malaya, and one in Burma, one in Sumatra, and one in Sarawak, is in charge of the project. Active participation in the project is being taken by women in the Woman's Societies of all nearby churches, the MYF's, and girls in the Methodist girls' schools.

What of the future? Will this new project succeed? The day of the dedication tens of thousands of uninvited guests (flies) attended the tea. These flies are a menace to the New Village where people of low income live and to the people just across the road in a high-priced residential area! Publicity and protests have already resulted in a government promise to remedy the cause—the nearby city dump and Sikh cow barns.

The day after the ceremony the district officer, the government representative who administers the area, asked that the Centre conduct the annual Poppy Day drive and call on all homes in the New Village and in the nearby residential area. So opportunity for service and to get better acquainted with the community has come from two directions. There are no civic groups, organizations, buildings—not even a government (public) school—in Ulu Klang New Village.

Local interest was evidenced by the number of people who attended the opening ceremonies. Children who could not find seats stood at every door and window watching—many looking forward to the days when they could participate in the activities of the Centre.

Miss Clara M. French, executive secretary for Southeast Asia, returned from a field visitation in December. In Taiping she presented the Cambridge certificates to the girls of the Teacher Methodist Girls' School.

(Photo: Methodist Television, Radio, and Film Commission)

U.S.-2's

Each year young Methodist men and women from across the United States volunteer for two years of home missionary service under the Woman's Division of Christian Service. After a six-week training period, they begin work as teachers, nurses, social workers, and other vocations in hospitals, schools, community centers, children's homes, rural areas, or other places of service under the Department of Work in Home Fields.

In 1957 the group included twenty-three women and three men, representing seventeen states. All will serve under the Woman's Division, except one young woman who will serve under the Division of National Missions. Their training program each year is under the direction of Miss Alpharetta Leeper, a secretary of Missionary Personnel for the Woman's Division. This group photograph of the U.S.-2's and their training session staff was taken on the campus of Scarritt College for Christian Workers, Nashville, Tennessee.

The U.S.-2's, their home towns, and their places of work are: *(third row, left to right)* Mary Lou Campbell, Tavares, Florida, to Boylan-Haven School, Jacksonville, Florida; Miss Betty Ruth Goode, a deaconess on the training staff; Janice Closson, Manistee, Michigan, to Bethlehem Center, Spartanburg, South Carolina; Miss Jennie Youngblood of the staff of the Board of Education who was a training session teacher; Martha Williams, Forest City, Arkansas, to Wesley Community House, Key West, Florida; June McIntosh, Kansas City, Kansas, to Boylan-Haven School; Audrey Etheridge, Jacksonville, Florida, to Freeman Clinic and Newark Hospital, El Paso, Texas; Miss Leeper; Janice Truscott, Oneonta, New York, to Marcy Center, Chicago; Miss Christine Brewer, a deaconess on the training staff; Elvina Stenberg, Hillsboro, North Dakota, to Harwood Girls' School, Albuquerque, New Mexico; Coralyn Stayton, Winfield, Kansas, to Clinton, Kentucky, for rural work; *(second row, left to right)* Marie Sanderson, Columbia, Missouri, to the Ethel Harpst Home, Cedartown, Georgia; Mrs. Larry Eisenberg, teacher of recreation and crafts; Betty Moss Bailey, Waleska, Georgia, to Barnesville, Georgia, for rural work; Marian Elwell, Hatboro, Pennsylvania, to the Freeman Clinic and Newark Hospital; Sybil Rawls, Columbia, Mississippi, to Centenary Methodist Community Center, Nashville, Tennessee; Miss Catherine Ezell, rural coordinator from the Holston Conference who was on the training staff; Mary Lou Hutchison, Torrence, California, to Bethlehem Center, Spartanburg; Bettie Sue Smith, Paducah, Kentucky, to Allen High School, Asheville, North Carolina; Jane Boyle, Wichita, Kansas, to Bethlehem Center, Fort Worth, Texas; Marilyn Eddy, Fredonia, New York, to Hawaii; Miss Dorothy Marie Watson, superintendent of the Harwood Girls' School who was on the training staff; *(first row, left to right)* John Dodson, Lancaster, Virginia, to Centenary Methodist Community Center, Nashville, Tennessee; Joel Nimon, Cumberland, Maryland, to Navajo Methodist Mission School, Farmington, New Mexico; Jane Chapman, Tallahassee, Florida, to Lessie Bates Davis Neighborhood House, East St. Louis, Illinois; Helen Jordan, Bryan, Texas, to the Frances DePauw Home, Hollywood, California; Evelyn Fisher, West Unity, Ohio, to Campbell Friendship House, Gary, Indiana; Rosemary Scheuerman, Wichita, Kansas, to rural work in Franklin, Georgia; Julia Henderson, Finchville, Kentucky, to Boylan-Haven School; June Sanders, Water Valley, Mississippi, to Harwood Girls' School; Dr. John Johnnaber of the National College for Christian Workers, Kansas City, Missouri, who was on the training staff, and Robert Porter, Dearborn, Michigan, to Marcy Center.

Short-Term Missionaries Known as 3's

Eighteen young Methodist women have volunteered this year to give three years of their lives to the overseas missionary work of The Methodist Church. Representing fifteen states and British Columbia, Canada, these young women will serve n eleven countries of Asia, Africa, and North and South America under the Woman's Division of Christian Service.

Together with seventeen young men, these "3's" form the 1957 Fellowship of Christian Service. In preparation for heir three-year assignments, they studied and trained together during a six-week orientation course last summer at Scarritt College for Christian Workers, Nashville, Tennessee. Their leaders were missionaries and Christian nationals from the countries to which they will go. The "3's" and their leaders are: *(third row, left to right)* Jayne Anker, Clearwater, Florida, to the Belgian Congo; Miss Satthyama Butchiah, a student from India; Judy Bish, Wichita, Kansas, to North Africa; Wendy Sutton, Vancouver, British Columbia, to Pakistan; Rose Thomas, Cincinnati, Ohio, to Angola; Mary Lois Johnson, Cisne, Illinois, to Malaya; Peggy Campbell, Lamesa, Texas, to the Congo; Donna Lou Nelson, Stanford, California, to Mexico; *(second row, left to right)* Margaret Toothman, Fruitland, Idaho, to Bolivia; Miss Lydia Cruz, a Crusade Scholar from the Philippines; Miss Kate Cooper, missionary to Korea; Marjorie Yarborough, Sanford, North Carolina, to Korea; Miss Sallie Carroll, missionary to Japan; Patricia Patterson, Finksburg, Maryland, to Japan; Miss Violet Masih, a student from India; Joyce Haberman, Minneapolis, Minnesota, to Mexico; *(first row, left to right)* Arlene Peterson, Frederic, Michigan, to Southern Rhodesia; Emma Rogers, New Albany, Mississippi, to the Philippines; Mrs. Pierre Shaumba, a student from the Congo; June Green, Springfield, Ohio, to the Congo; Rosella Bornorden, Port Lavaca, Texas, to Mexico; and Eunice Kirkholm, Ida Grove, Iowa, to Malaya.

(Photo: Methodist Television, Radio, and Film Commission)

Peril in PAKISTAN

by

HILDA LEE DAIL

THE Christian witness in Pakistan today is in great peril because of the depletion of missionary personnel. This fact in the face of the indisputable revival of Islam creates the most critical situation since the beginning of the missionary enterprise in this section of the world. However, even though Pakistan is the largest of all Muslim nations, there are some indications that here the Christian church possesses a great potential vitality for growth if enough missionaries could be recruited to strengthen it during the present struggle for survival. Since the nation came into being in 1947 there have been 5,000 people won to Christianity. The total membership of the Methodist Church is 43,000. The recent report of 850 copies of the Urdu edition of *The Upper Room* being sold is one example of the evident interest of the people.

In this Muslim country where the constitution makes provision for religious freedom, where the present government is tolerant toward Christianity, and where much interest is exhibited by the people, the great tragedy lies in the fact that the Woman's Division has not been able to find missionaries in sufficient number to meet this challenge.

At present there are only eleven Woman's Division missionaries in the Indus River Conference in Pakistan. Three of these will be returning for retirement within the next year, two special-term missionaries will finish their terms by the end of 1958, and a regular missionary is on furlough.

Only four new missionaries went to Pakistan in 1957—Miss Murden Woods for literacy work; Sister Irene Richter, a Methodist deaconess nurse from Germany for the staff of United Christian Hospital at Lahore; Miss Wendy Sutton, a special-term missionary from Canada to teach at Kinnaird College for Women at Lahore; and Miss Ellen Barnette to do educational work.

The most urgent and immediate needs are for supervisors and teachers for elementary schools, a laboratory technician, nurses for hospital and public-health work, and district workers whose tasks include the supervision of primary schools and construction of buildings.

Miss Anna Buyers, whose work as a public-health nurse takes her among the people of a wide area around Lahore, wrote recently:

"Each time I go out to visit I am more impressed with the need. Many Christian people live so far from a church that it is impossible for them to attend regularly, and there are so few to work among them."

Miss Buyers cites one particular group of former sweepers as being especially responsive. Jointly with the Division of World Missions the Woman's Division operates a small primary school for them. The classroom, at present, is a clean plot of ground under a shady tree and bounded by a row of bricks set on end in the ground. The people are eagerly looking forward to the day when they can have buildings and more workers.

The school at Stuntzabad has shown significant growth. Its enrollment now is 500. Miss Buyers commented:

"A few years ago we urged parents to send their daughters to school and were disappointed when so few came. Now we are seeing the results of previous work, for we are not doing the urging. Parents are coming to us and saying, 'Where can I send my daughter, where is there room for her?' And we do not have an answer. We must have more girls' schools which are easily accessible to their homes."

The needs of Pakistan cannot be met without more missionaries. In view of the possibility that this country may well be the key to Christian missions in the Islamic world, it is indeed urgent that the peril of depleted missionary personnel be met with a determined effort on the part of Methodist women to discover within their ranks qualified women to serve in Pakistan.

To Know—To See—To Give

by

MAUDE WHITE HARDIE

WHEN we think of the countries around the world where our Woman's Society money helps maintain the work, we do not always visualize the many steps that take place from the time we make our gift in the local Society until the money reaches its destination. We know that the local treasurer sends to the district —the district to the conference—the conference to the treasurer of the Woman's Division. From that point on it is a truly amazing system by which money reaches the various fields. Even those not gifted with financial minds can grasp the process when made plain by someone familiar with the handling of funds through natural aptitude and years of experience.

This someone is Miss Ethel Whiting, who returned recently after forty-three years as a missionary in India. When Miss Whiting gave her final report it was so enlightening that her permission was asked, and granted, to quote some parts of it here. The general process would be similar for other fields, though details, of course, would vary in each case; but it is India to which we shall be directly referring, since Miss Whiting was Central Treasurer for India for the ~~twenty~~-three years that preceded her retirement.

A Central Treasurer

In the beginning each conference in India had its own treasurer —a missionary with a full station program of work—who handled the treasurer's work in addition. As the work increased and a sense of "overallness" became necessary, it seemed wise for one woman to serve full time as Central Treasurer for India, for the work supported by the women of Methodism. To this position Miss Ethel Whiting was appointed in 1931. The office was in Calcutta until 1942, when it was moved to Lucknow.

Handling the Funds

The step-by-step handling of accounts as given by Miss Whiting in her final report follows:

Although lakhs of rupees pass through the Central Treasurer's bank accounts each month, she handles almost no cash, and it may surprise some of you to know that the Woman's Division dollars never come to India! Miss Hazel Best (assistant treasurer for the Department of Work in Foreign Fields) sends me the detailed lists of money due India each quarter, but she sends the cheques for the total to the American Express Company, New York. That office then cables the American Express Company, Bombay, the exact amount of dollars and cents which have been received from the Woman's Division and held there for the credit of the Bombay office which is then able to sell these dollars as approved by the Reserve Bank of India. As soon as the report reaches Bombay, the Woman's Division bank account with the American Express Company is credited with the rupee equivalent and a report sent to me. In other words, I have no opportunity to exchange dollars or make them available to others.

Miss Ethel L. Whiting

The Bombay American Express Company Banking department, therefore, holds the largest portion of my funds, but for convenience in making payments, I also hold accounts in the Imperial Bank of India, Bombay, the Imperial Bank of India, Lucknow, and the U.P. Cooperative Bank, Lucknow. Since I have to pay a small charge to have the money sent to Lucknow, I order your remittances sent from the Bombay banks as a rule. The American Express Company obliges by sending out the insured cash although it requires the careful supervision of a senior member of the staff to count and pack the amount in each envelope. It also remits by mail transfer to the smaller banks which are not related to the Imperial Bank of India or the Allahabad Bank or the U.P. banks to which I send money via the U.P. Cooperative Bank.

A "mail transfer" means that the bank which remits my payments writes to the other banks, asking them to pay the amounts to the various accounts as listed, and to debit the paying bank with the total—no cheque or money is sent in most cases, so there is no risk of loss even though a payment may be delayed if a letter is lost en route. The Imperial Bank of India and the Allahabad Bank charge me one anna per hundred rupees, so this is the cheapest and safest way to remit money.

When a person does not have a personal bank account, but is known at the bank, I can remit her salary by a demand draft which is sent directly to the person by the Imperial Bank of India, Bombay, at the same charge as for remitting by mail transfer, plus the postage and registration fee. These drafts can be cashed free of charge and without being deposited in a bank account, so they are the second-best way of sending money. I do not use cheques often as those who receive them must pay at the ordinary rate of exchange to cash them. When I send special gifts by cheques, I expect the recipient to pay the cost as I send them at the full rate of exchange.

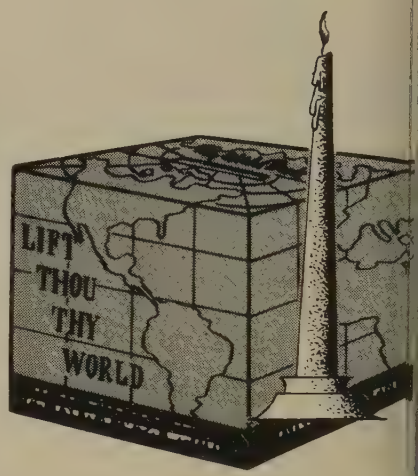
Miss Whiting has done more than handle funds, great as this work is. She brought to this work an analytical mind which saw the importance of frequent study of "policies, principles, programs, and changes." "Willingness to work and the devotion of long hours are not enough," says Miss Whiting. "We should be alert to see opportunities for pioneering and to offer our services where we can contribute in a Christian way."

Our Giving

The next time we look at a map showing the work of the Woman's Division, we may picture through such a report as this, how it is possible for our gifts to operate around the world. Whether it is in the payment of our pledges, or in the additional giving through *My World Bank*—of which we shall become increasingly conscious—the "why" in giving should mean more to us when we see the efficiency of the "how" in operation. We give in greater measure to something which we understand. Let us resolve that with this deepened insight our giving through these channels shall steadily increase to meet the needs which confront us. Let us give with the spirit—and with the understanding, also.

A Point of Emphasis

Can You Give Five Minutes?



THE giving on appropriations for the year 1956-57 was $8,563,053.20—an increase of 1.53 per cent, or $128,632.25. We are exceedingly grateful for this increase. We know the wonderful spirit involved in achieving this large sum for appropriations. We feel we should point out, however, that in the face of seriously rising costs in the carrying on of our vast program both at home and overseas this increase and more will be needed to provide the same services within appropriations as have been provided in the past. And the increase allows for no expansion in this, the growing edge of our work.

Perhaps it is a good time to stop and take stock of ourselves. Certainl the forces against which we are battling are not retreating. It is u thinkable that we should fail to go forward to meet the needs whic confront us. Let us take this matter into our planning, our hearts an our prayers. We have every confidence that the women of Methodis will respond to the challenge of providing a continuing growing suppo for the regular, on-going program if, in concerted effort, we place t needs before them.

Our point of emphasis must be on the giving for appropriations. A one means to secure the increase the Committee on Financial Promotio last year adopted *My World Bank* as a quadrennial plan. It points u the fact that thirty-two cents will support the total program of t Woman's Division for one second, $19.20 for one minute, and $96.0 will support the work for five minutes. In discussing the need for furth emphasis, the committee realized that there must be many women the 102 conferences who would like to support the work for five minut (or more) by giving $96.00, or more, in one sum for appropriations ov and above their pledge. The Woman's Division approved the idea securing five-minute gifts and it is hoped all the conferences will want participate.

The method of securing these gifts of $96.00, or more, will be left each conference. It is suggested that the conference Committee on Finan or executive committee work out the details and relay them to the districts and local Societies. The presentation may vary in differe conferences. *My World Bank* will be promoted in local Societies for less amounts.

A service of dedication of the total amount received through the gifts may be made at the annual meeting of each conference Woman Society of Christian Service. A service "To Love, To Lift, To Ligh based on "a lasting light for the everlasting word" will appear in t February issue. During this service a candle will be lighted and bu for the length of time indicated by the amount of money received.

COMMITTEE ON FINANCIAL PROMOTION

ONE ALLEN GIRL SECURES A PLAYGROUND

y MARY LILLIE HAMMONDS

AY after day I watched the children at play ducking into our street and back nto the sidewalk. How these chil-en in Asheville, North Carolina, eeded a playground! Their lives ere in constant danger. From the me I was in the seventh grade I ied to think of something that ould help the children secure a roper place to play. Now I was oing to enter the tenth grade at llen School in the fall and still I ad not solved this problem.

This was on my mind constantly. inally, I decided that a play-round just had to be secured omehow. Something inside me ept saying, "You can do it. lease do it for me!"

The next day my mind was made p and I went to see the city ayor and told him my plans to ecure a nearby lot for this play-round. There was no place for egro children to play nearer than ne one distant playground two iles away.

The mayor told me to get a atement from the owner of the t and then he would send some en out to clear it. So I went to ne Register of Deeds and found ne name of the owner of the land. e was willing to sell the lot for venty-five dollars. The city sent en to clear the field.

This was only the beginning. ow were we to pay this large mount of seventy-five dollars? Ve would need equipment for the ayground, too. But I would not ve up. We would have to raise ne money ourselves so we sold ice eam and snowballs; we put on ows and contests, and had pa-des. Some good friends gave us onations when they saw how hard e were working to pay for our ayground. A new playground di-ctor of the city assisted a great al in getting some of the equip-ent. The neighbors helped, too, donating things each week for us to sell. Each amount, large or small, helped to increase our treasury.

By the end of the summer we had raised the seventy-five dollars to pay for the lot and had made a good beginning on equipment. When rainy weather came the lot needed gravel so I called the mayor again and he very willingly had a load of gravel sent down and put on the field. For this we were all very thankful.

The lot is on Ralph Street in Asheville so we now call ourselves the Ralph Street Club. We are all very proud of it for it is something that we have accomplished by ourselves.

Mrs. John M. Pearson, chairman of the Department of Work in Foreign Fields, spoke at the Annie Merner Pfeiffer Memorial Service at Bennett College, Greensboro, North Carolina. Here she is greeted by two Korean students, Miss Hie Sook Hong (left) and Miss Nancy Seunghi Choi, both of Seoul, Korea.

WESLEY HOUSE, MEMPHIS

How wonderful for a community center to celebrate its fiftieth anniversary by holding open house in a new building! That's what happened to Wesley House, Memphis, Tennessee, which has a new address: 278 Greenlaw Avenue. Its objectives of building Christian character, offering the hand of friendship, and cooperation with other agencies for community good are carried out through fifteen interest groups, ten Scout troops and other clubs, as well as nursery school, kindergarten, recreation, and overnight camping.

One small boy refers to the new building as "a castle," while the girls call it "a dream house." Ten-year-old Caroleen writes, "All my friends go to Wesley House. You should always go to Wesley House. All the children are very nice. They do not play rough."

Wesley House, Memphis, Tennessee—with a program geared from the three-year-old up to the ninety-year-old in a beautiful new building.

The Case of the Absentee Member

by MRS. L. P. SMITH

CHARACTERS: The judge, twelve women jurors, a prosecuting attorney, a defense attorney, the defendant, a clerk of the court, and five witnesses.

SCENE: A court room.

CLERK (*calls out*): This Court of ——— District Woman's Society of Christian Service is now open.

JUDGE *enters.* (*All present stand and the* JUDGE *wields the gavel*): This Court of ——— District Woman's Society of Christian Service is in session. (*To the* CLERK): Read the case and charge before us.

CLERK (*reads*): The defendant, Mrs. Mary Too Busy, is charged with having absented herself from the monthly meetings of the ——— Woman's Society for twelve times in succession. So she has lost her interest and is not keeping the pledge she signed to support the work of the Woman's Society, which work is thereby endangered.

JUDGE (*to* PROSECUTING ATTORNEY): Present your case.

PROSECUTING ATTORNEY: Your Honor, this woman before us, Mrs. Mary Too Busy, by name, is guilty of two crimes. She is injuring her own spiritual growth, and retarding the growth and support of the work of the great Woman's Society of Christian Service by non-attendance at the monthly meetings of the Society. Furthermore, by so doing, she has so lost interest in the great work of this Society which she pledged to support, that she has cancelled her subscription to THE METHODIST WOMAN and WORLD OUTLOOK.

JUDGE: Call your witnesses.

PROSECUTING ATTORNEY: Will Mrs. Faithful please take the stand. Mrs. Faithful, are you acquainted with the defendant, Mrs. Mary Too Busy?

MRS. F.: I am.

PROSECUTING ATTORNEY: Is she a member of the Woman's Society?

MRS. F.: She is.

PROSECUTING ATTORNEY: Mrs. Faithful, where are you on the afternoons of the first Wednesday of every month?

MRS. F.: I am always at the meeting of the Woman's Society unless someone in the family, or I, am ill.

PROSECUTING ATTORNEY: Can you tell me, was the defendant, Mrs. Too Busy, at these meetings the past year?

MRS. F.: She was not.

PROSECUTING ATTORNEY: Can you tell me where Mrs. Too Busy was on the afternoons of the first Wednesday of each month?

DEFENSE ATTORNEY (*jumps up*): Your Honor, I object.

JUDGE: Objection overruled. That is a legal question. Proceed.

PROSECUTING ATTORNEY: Now, Mrs. Faithful, can you tell me *where* Mrs. Too Busy was on the aforesaid afternoons?

MRS. F.: On one of the afternoons she was cleaning house, on another she entertained her bridge club. One afternoon she had an appointment at the beauty parlor, another time at the dentist. One afternoon she was too tired to come; she had been out to a dinner party and then watched the late show on T.V.

DEFENSE ATTORNEY: Your Honor, I object. Mrs. Faithful is giving her own opinion not relevant to the case.

JUDGE (*to* DEFENSE ATTORNEY): Objection sustained for the moment. (*To* PROSECUTING ATTORNEY): Please clear up that last statement.

PROSECUTING ATTORNEY: Mrs. Faithful, how do you know that Mrs. Too Busy was too tired to come to the Woman's Society?

MRS. F.: Because I always telephoned on the mornings of our meetings to remind her. That morning she said, "Oh, I couldn't think of going to that meeting and listening to a dull program after getting to bed so late. I would go sound asleep."

PROSECUTING ATTORNEY: Does that satisfy the defense?

DEFENSE ATTORNEY (*grudgingly*): For the present.

PROSECUTING ATTORNEY (*to Mrs. F.*): Thank you, Mrs. F. That is all. I would like to call to the witness stand Mrs. Program Chairman. (*To* MRS. PROGRAM CHAIRMAN): Are you acquainted with the defendant, Mrs. Mary Too Busy?

MRS. PROGRAM CHAIRMAN: I am.

PROSECUTING ATTORNEY: Mrs. Program Chairman, will you tell the court, please, just what happened in February of this year?

MRS. PROGRAM CHAIRMAN: I will. Mrs. Mary Too Busy had consented to present the program for that meeting. Two weeks before the first Wednesday, the day of our regular meeting, I called and reminded her of it. I had previously given her the Program Book and materials. On the morning of the first Wednesday, she called and told me that she could not be at the meeting; she had to go out of town to attend a district lodge meeting. Then she added, "I haven't had much time to work on this program. You know how busy I am. Anyway, I am sure that you can give something about it at the meeting."

PROSECUTING ATTORNEY: Then what did you do?

MRS. PROGRAM CHAIRMAN: I just said, "I am sorry," and went over to her house for the program materials and did the best I could at the meeting.

PROSECUTING ATTORNEY: Thank

ou, Mrs. Program Chairman. You ay step down.

PROSECUTING ATTORNEY (*to* UDGE): I would like to call Mrs. ecretary of Literature to the wit- ess stand. . . . Mrs. Secretary of iterature, are you acquainted with Irs. Too Busy?

MRS. SECRETARY OF LITERATURE: am. She is sitting right over here.

PROSECUTING ATTORNEY: Will ou tell the court about your ex- erience with her?

MRS. SECRETARY OF LITERATURE: take subscriptions for our two plendid magazines, THE METH- DIST WOMAN and WORLD OUT- OOK. When Mrs. Too Busy's sub- criptions expired, I called to ask or her renewal check. Her reply as, "Oh, just drop my name off he list. We take so many maga- ines that I never have time to read 'HE METHODIST WOMAN or WORLD UTLOOK anyway. When I do have minute I am too tired to read hem."

I really gave her a "pep" talk hen on the importance of every hember of our Woman's Society eading our magazines for infor- ation and inspiration, but it idn't do any good.

PROSECUTING ATTORNEY: Thank ou, Mrs. Secretary of Literature. That is all. (*To* JUDGE) Your Honor, I have one more witness. Will Mrs. Treasurer take the tand? Mrs. Treasurer, do you ecognize the defendant?

MRS. TREASURER: I do. She is Irs. Too Busy.

PROSECUTING ATTORNEY: Will ou tell the court about your expe- ence with Mrs. Too Busy?

MRS. TREASURER: I am sorry to ell it, but because Mrs. Too Busy oes not attend our Woman's So- ety meetings and does not read ur literature, she has lost interest n giving financially to the Society. 'ears ago, she not only gave much f her time, but also a generous oney gift. When we approached er about a pledge this year she eplied, "I'm sorry, but this year won't be able to give anything. Our expenses have piled up with Dan in college and Mary graduating from high school."

PROSECUTING ATTORNEY: Thank you, Mrs. Treasurer. (*To* JUDGE): I have no more witnesses. Defense may cross-examine.

DEFENSE ATTORNEY: I waive cross examination and call to the stand Mrs. Joiner.

DEFENSE ATTORNEY: Mrs. Joiner, are you acquainted with Mrs. Too Busy, the defendant? And can you point her out to the court?

MRS. JOINER: I am and I can. She is sitting over there.

DEFENSE ATTORNEY: Now, Mrs. Joiner, are you a member of the Woman's Society of Christian Service?

MRS. J.: I am not.

DEFENSE ATTORNEY: Are you a member of any of the organizations to which Mrs. Too Busy belongs?

MRS. JOINER: I am a member of all the rest of them.

DEFENSE ATTORNEY: Please tell the court the sort of member Mrs. Too Busy makes in these organizations.

MRS. JOINER: She is the very best. When she is asked to appear on our club program or help on the social committee, she never refuses. She always entertains our bridge club when it is her turn and never misses a lodge meeting nor those of our garden club. When we have a White Elephant sale for the club, she often is chairman. She gives a great deal of time to the P.T.A. and our hospital auxiliary and everyone knows how important they are. I want to say that Mrs. Too Busy is one of the most competent, generous women I have ever known.

DEFENSE ATTORNEY: Thank you, Mrs. Joiner. (*To the* JUDGE) Prosecution may cross-examine.

PROSECUTING ATTORNEY: Prosecution waives cross examination, your Honor.

DEFENSE ATTORNEY (*to* MRS. JOINER): You are excused.

JUDGE (*to* PROSECUTING ATTORNEY): Sum up your case to the jury.

PROSECUTING ATTORNEY: Members of the jury, I am not here to criticize the outside activities of Mrs. Too Busy. It has been proved that she is a competent woman, valuable to any organization. What I am hoping to prove is that she has not chosen the "better part." It comes to a point of choice on the part of any woman—"Choose ye this day whom ye shall serve." I am reminded of something Christ, our leader, said so long ago: "These ought ye to have done, but not to leave the other undone." I contend, members of the jury, that Mrs. Too Busy has not placed the emphasis in the important place in regard to her activities. She has neglected her opportunity and obligation to the greatest woman's organization in the world. She has broken the pledge she signed. Here it is. (*Reads pledge of Woman's Society of Christian Service.*) Members of the jury, I ask you to pronounce her guilty.

DEFENSE ATTORNEY (*stands and addresses the jury*): Members of the jury, I ask you to remember that we live in a free country. Every woman has the right and privilege to choose the activities she prefers. Would you call this woman guilty simply because she does not see eye to eye with these members of this Woman's Society? You have heard the testimony of her friend, that she is competent, valuable, and dependable in any organization. I ask that you declare her not guilty.

JUDGE (*addressing the jury*): You have heard this case as it has been presented here. Your responsibility is to decide whether or not Mrs. Too Busy is guilty of gross neglect of her obligations and responsibilities to the Woman's Society of Christian Service as set forth in the pledge she signed as a responsible member of her local church. I charge you to think clearly as you make your decision.

You are dismissed and (*using the gavel*) this court is adjourned.

SUGGESTION: Have a discussion on the opportunities and responsibilities of membership and what should be done to interest new members.

Group Activity

In the interest of Group Activity, we quote excerpts from an article, "Try Getting Yourself Out of the Way," by Thomas J. Van Loon, director, Church and Public School Relations, the General Board of Education, The Methodist Church, Nashville, Tennessee, which appeared in the *International Journal of Religious Education*, September, 1957, issue.

WHO hasn't had the experience of being in a group where individual behavior got in the way of group progress? A member comes to a meeting with his own inner needs clamoring for attention to the point where he is unable even to be aware of the needs of others, much less to share in working for the purposes for which the group exists. Another member makes a suggestion; but instead of releasing the idea to let it become the property of the group, he identifies himself with it, defends it, and considers any criticism of it a personal criticism of him. Individuals thus get in the way of group growth. . . .

To each individual the problem comes . . . in a very direct and personal way. How can I get myself sufficiently out of the way that God can use me? . . . To suggest that I need to get myself out of the way so that a group may grow is not to say that I should be colorless, withdrawn, or nonparticipative. . . . The following suggestions help guide my behavior in group relationships:

1. *I must try to be natural and seek to help others to be natural.* One of the common traps, especially in a group where one is a newcomer, is to try to give such a good picture of himself that everyone will be impressed. "Best foot forward" is good provided we don't carry it to the extreme of implying a level that cannot be maintained. It is helpful here to realize that God knows me and accepts me as I am. His acceptance does not require pretense on my part. Because He accepts me, I can accept myself as I am. And, accepting myself, I am better able to accept others—knowing that we may grow together. . . .

2. *A certain venturing of myself in group relations.* A trust in the group overcomes a tendency toward defensiveness or the building of a protective shell. I am blocked and the group is blocked if my concern is always to be "winning," seeking to gain the esteem of others, or coming out victorious in any difference of opinion or conflict. This "venturing" means trusting others not only in their motives but in their ability to accept my honest mistakes.

3. *Sincere self-expression, both of ideas and feelings.* This involves some things I must do and others I must not do. I must try to contribute ideas and information that are relevant to the discussion, even if they are incomplete in my own thinking, for these can be built upon by others and advance group understanding. I must expect that other people will see things differently and that some of my ideas and pet phrases will be "shot down." I must not try to play to the gallery with long, polished statements. . . . I must not hide my true feelings . . . than to try to avoid . . . feelings . . . only to have them come out in threatening tones, sarcasm, or discourtesy.

4. *Listening to others as persons and not simply as idea-producing machines.* I must listen, truly listen, so that the other knows he is being heard and can feel, "He understands me even though he disagrees with my ideas."

5. *Learning to see difference as a source of enrichment rather than a threat,* and working for a climate permitting and encouraging free expression of differences. "I see it this way, but perhaps if I had your experience I'd see it differently, too." . . . Dealing with difference in this fashion involves the faith that out of the collision of many ideas may come a new and more adequate vision of truth for each participant.

6. *Developing a way of working that seeks to understand and solve problems* rather than creating or displacing one problem with another.

7. Getting myself out of the way requires that I *make contributions* which are relevant to the particular phase of problem-solving on which the group is working at the time. If I make premature evaluations when idea-gathering is the group's concern, I may find little attention being paid me and may even have some sensitive feeling because of it. It is important to realize that self-discipline and skill are required in being relevant to the task on which the group is working.

8. *The recognition that proper relationships advance the Kingdom of God.* It will not do to have the notion, "Let's get the job done—never mind what happens to the people involved." The job will not be done unless there is a concern for persons. The Kingdom's growth requires not only right ideas but right relationships.

9. *Evaluation.* This can be done by an observer who reports his observations when there seems to be need for it. Or the group may use post-meeting reaction sheets, filled in at the end of one session and interpreted at the beginning of another.

As an individual I need to think also about my performance, evaluating what I did, how well I did it and how it might have been done better. As a growing Christian I shall be concerned to learn by my past experiences. I need to help the members of a group to grow in the capacity to relate themselves to others in a group. I need also to get myself into right relationship with the group so that God can act through members of the group and through me.

World Federation of Methodist Women

News from units compiled by Mrs. Alvin Pfeiffer, official correspondent of the Woman's Division unit, and Mrs. T. Otto Nall, chairman of the standing Committee on World Federation of Methodist Women.

Greetings from the Federation President

ear Friends:

In her recent letter, Mrs. Eve-n Riley Nicholson stressed the nief objective of the World Feder-ion of Methodist Women: "pro-oking each other to good works, spiring and helping one another y a close touch among the units rough their news." This is also y conviction.

In many countries today the ra-al question is hot iron, while other ountries are just beginning to feel ie tension concerning this prob-m. Maybe the question has not ffected you personally or your ountry, yet the general political tuation forces us to have one's wn point of view on it. One of the ost fervent fighters in the cause racial integration, the Rev. Iichael Scott, former missionary in South Africa, spoke in Berlin on "God gave us the ministry of reconciliation." He said:

> The ecumenical movement is a sign that amongst Christians of all denominations God's spirit is stirring men and women to repair the great wrongs that have been done to God and His world by the failure of the Christian churches to understand the gospel which Christ and his disciples suffered so much to preserve and pass on to future generations. In a world which sometimes seems to be on the brink of anarchy and destruction we should accept as our guide to action the prayer which Christ gave his disciples. He gave them something which in the context of the world of our own day is very revolutionary both in thought and practice. He said, "Our Father," and stressed the word "us" in all requests. The great difference between this prayer and any other expression of hope or belief about God and the world is that it was carried out in practical action by its author to its own logical conclusion.

A report from New Zealand says women were accepted into the ministry. Two women so far have been ordained. Dr. Harry Denman asks us to pray daily for the evangelistic mission to the Philippines.

With appreciation for your messages and rich blessings for you,

Sincerely yours,
MRS. ERNST SCHOLZ

Vhen Presidents Meet—Mrs. J. Fount illman, president of the Woman's ivision *(left)*, and Mrs. Ernst Scholz, resident of the World Federation of ethodist Women, confer in London.

Methodist–World-Wide Friends *(left to right)* Dr. John M. Pearson, Mrs. Valencia, Mrs. Pearson, Bishop José Valencia.

Societies Welcome Visitors

Mrs. John M. Pearson, chairman of the Department of Work in Foreign Fields, tells of her visit to other units of the World Federation.

Buxar Brides' School in India meeting on the veranda of the school at dusk welcomed the visitor from the United States to the Woman's Society of Christian Service. Classes were over, work in the fields was done for the day, the evening meal was ready, but the girls held their meeting with hymns and prayers and goals in their native tongue, translated by the missionary for the guest! Their goals: to be a better wife, a better mother, a better neighbor, a better citizen.

In Pakistan, in the city of Karachi, the Woman's Society held a special meeting to welcome the guests with addresses (in English) and lovely garlands of flowers.

On the island of Taiwan, on the campus of Tung Hai University, members of the Woman's Society of the Taichung Methodist Church gave a tea in a faculty house. Chinese and Americans exchanged ideas and greetings and learned that aims and goals were much the same around the world.

The president of the Woman's Society of Taiwan, Miss Florence Chen, who has been in the United States, gave a luncheon in her home for us. Officers of the National Society gave greetings and made us welcome.

In the tiny village of Budhole, not far from Hyderabad, at a village service, held in the moonlight, the president of the local Woman's Society gave a welcoming address to the visitors from America, strengthening the bond of friendship around the world among Methodist women.

In the Philippines, Mrs. José Valencia, president of the National Woman's Society of the Philippines and vice-president for Asia of the World Federation of Methodist Women, entertained us and told of her travels over the islands, working with Societies large and small.

Mrs. Valencia Reports

Manila, Philippines

My dear friends:

I have wanted to write sooner, but my trips in Asia have taken much of my time. Upon the invitation of the Methodist women in Korea and Formosa, I was in both countries for their National Woman's Society Conferences. Both countries have similarities with the Philippines, but there are differences, too. Yet with better understanding and closer relationship through contacts, we are one in Christ. With the gospel message binding all Asia today, her peoples are helping toward the establishment of peace. The situation is uncertain, families are separated from loved ones, and yet the experience of their faith is just amazing and wonderful. Christ is the only hope of peace for Asia through the people's unshakable faith.

The National Woman's Society Conferences were spiritually uplifting. The women are sincere in their prayers, devoted to the Church, earnest in their routines. They give to the support of the program of the church.

In Korea, I had a chance to see the Resettlement Area occupied by the refugees. The work of the church is tremendous. A new village in that area is called "New Hope" because the gospel is helping the new settlers to love each other; to know God; and with the knowledge of God, they hope for peace.

In Taiwan the challenge of the gospel is great. The Methodist Church was started just four years ago, but the start is on solid ground. With God and with the few faithful brethren on the island, the church will advance.

The conference there was held in the Methodist Camp—Wesley Grove. The program included a morning watch when the women came together for a short devotion. After the devotion they scattered around the camp, under the beautiful trees, for individual meditation and prayer. This early morning individual meditation was an enriching experience. We felt so close to God.

Bible study; inspirational messages; discussions; the officers' clinic; interest groups on hymns, games, and service; vesper service every evening; demonstrations in connection with the work of the Woman's Society; evening prayer in dormitory groups, made an interesting program. The conference closed with a campfire installation service.

It was an unusual experience to be with Madame Chiang Kai Shek even for just a short interview. I appreciated the privilege of speaking to her famous Prayer Group in Taipei. Madame Chiang and almost sixty other women were in the group that afternoon. We had the loveliest fellowship in prayer.

Madame Chiang said to me, "All of our problems and difficulties in Formosa have been committed to God Almighty in prayer. God will not fail us, I am sure." The Prayer Group has met every Wednesday since its organization in 1950. Most of the members are wives of high ranking officials of the government. They are all Christians.

God bless you in His service,

MRS. MANUELA L. VALENCIA

According to *The Filipino Woman* which just reached the editorial desk Mrs. Valencia is now visiting her daughter in San Francisco, California.

IN PERU

The highest Methodist church in the world, 14,208 feet above sea level, is in Cerro de Pasco, Peru. It is served by the first woman ordained preacher in the Andes. She is Gleinia (Beverly) Fernandez, a missionary to the Indians of Peru supported by the Confederation of Latin-American women. The church is on the second floor and the missionary residence is on the ground floor.

A member of the Woman's Society in Cerro de Pasco. "She is a sweet Indian," writes Miss Fernandez "and an inspiration."

From England

Excerpt from letter written by Dr. Dorothy H. Farrar, vice-president of the Area of the United Kingdom. Dr. Farrar has written the *Quiet Day* Service for the 1958 Week of Prayer and Self-Denial.

The Deaconess College
Ilkley, Yorks, England

Dear friends:

. . . Many of us are thinking and praying about Little Rock. We are thankful for the Christian people in the United States whose opinions will spread like leaven. Those of us who know something about your country know how many places have succeeded in the integration scheme and, therefore, are not news. We realize, too, the problems of the agitators who come from outside a town. God guide the President . . .

With best wishes,

SISTER DOROTHY FARRAR,
B.A., Ph.D.

From Argentina

I always read with great interest and joy your wonderful magazine. I love THE METHODIST WOMAN and it is very useful to me in my reports as world correspondent secretary for my Federation.

Through you I am sending New Year's greetings to your readers.

MRS. SANTE U. BARBIERI

News From Germany

(News Items from *Du Und Ich*, the Woman's Society paper of Germany, translated by Mrs. H. V. Loeppert, secretary of Missionary Service in Foreign Fields, North Central Jurisdiction.)

Missionaries—There are 754 German missionaries working in Asia and Africa.

Homes—An Old People's Home and a Children's Home are being built in Munich by the Inland Mission. It is felt that living together, the older people and the children will benefit. The feeling of isolation by the old people will be less, and in some cases the older women can help care for the children.

Retirement—The question of retirement age and old-age pension for women is being discussed in Germany. It should be fixed at sixty years as it is in England, Denmark, Belgium, Austria, and Greece. In Italy and France it is fifty-five years.

Woman's Society Meeting—The meeting of the Woman's Society in Barbara Heck Chapel in Kaiserslautern was attended by 140 women. Reports from the twelve churches represented showed an increased interest in all the work. The speaker of the morning warned the women that the work of the Woman's Society went much further than just for the local church, they must lift their sights and stretch their horizons. Mrs. Wunderlich had the afternoon address and she stressed missions. She said the 1956 General Conference had given women clergy rights but it was not necessary to have those rights in order to witness for Christ. Every Christian woman is called to witness or preach Christ. After the service the women met for coffee and "kaffee kuchen" and a good discussion followed with more questions. The feeling is that the women talk more freely in small, informal groups.

Mrs. Lee Kong Beng, Conference President of the Woman's Society of Christian Service of Malaya.

Letter From Malaya

Dear friends:

By sending such inspiring messages and news, you have awakened in me a deep sense of responsibility and concern, not only for my work in the Woman's Society of Christian Service and the local church, but also the church at large. There is a tremendous amount of closeness and fellowship in reading about the work of another. We are thousands of miles apart and yet our thoughts are brought together by our messages.

I am again privileged to serve the Woman's Society as conference president. I was greatly encouraged to see more local ladies taking an active part with the missionaries standing by as advisers. With the coming of Merkeda (Independence) to Malaya in August, 1957, the church needs women leaders more than ever before.

Our membership is comparatively small, about 700, but our area is large. Malaya is the size of Florida. We have a great task to perform, to win members to a Society that stresses spiritual things is not easy. I believe you have the same problem. Despite our small membership we contribute financially toward ten projects besides our own local "pet" project. Last October, I spoke on the subject, "Take Up Thy Cross," prior to the Week of Prayer and Self-Denial Service. The offering was

sent to Korea for the work among the widows and orphans. This year we are to send part of the offering toward Woman's Society work in Austria for Hungarian refugees.

The World Day of Prayer service is a united service of the Methodist English-speaking churches in the town. The offering taken at this service this year will go toward the building of a small church in a small town where the few members are mostly Indian estate laborers.

We raise our funds in various ways, and some are unorthodox, such as being hairdresser for one's husband and his family. The usual way is by having food and rummage sales, and pledges and blessing boxes.

Our main program is to present a prepared monthly subject, but the speaker is free to add to the subject given her. We also have study classes. Last year we studied such subjects as: (a) "This Revolutionary Faith," (b) "Beliefs of a Methodist Christian," (c) "Medical Problems That Face the World," (d) "The Women of the Bible." This year we have decided to study the Islam religion so we can understand our neighbors better.

As regards social work, our members sew for the needy, visit hospitals, new villages, and old folks' homes.

The Easter services in my local church were well attended. As I gazed at the huge cross covered with white Malayan flowers, my memory flashed back to Easter, 1956, in New York, where in Christ Church, the altar, pulpit, and organ were similarly decorated by white lilies. The same hymns were sung and the same prayers said. Such are the similarities that always unite us in spirit and meditation. Christ has indeed given us this great unity and fellowship, and I pray in deep gratitude whenever I recall the friends I made in the United States and in the other parts of the world.

May God bless you with health and wisdom in carrying out His work.

MRS. LEE KONG BENG

Prayer for the New Year

Eternal Father, we commit to Thy keeping this new year which now stretches before us. We do not ask for comfort, or success, or an easy life. Rather keep us faithful that we may spend our days in service. Temper our ambitions with loving regard for the deepest good of others. Purify our intentions that in all things not our will but Thine be done; in the name of Jesus Christ our Lord. Amen. From *Church School Prayers,* by Marjory Louise Bracher, Muhlenberg Press, Philadelphia, Pennsylvania.

Methodists at the United Nations

Left to right are Miss Lin, Dr. Kim, Mr. Carpenter (Mr. Lloyd and Dr. Walker were unable to be present when the photograph was taken at the U.N. building).

At least five distinguished Methodists from around the world hold significant positions at the United Nations in connection with the twelfth session of the General Assembly now under way in New York. Each of the five is from a different country and each is related in an official way to his or her country's delegation:

Selwyn Lloyd, Secretary of State for Foreign Affairs and chairman of the delegation of the United Kingdom (Britain), is a member of the British Methodist Church and is the son and grandson of Methodist ministers.

Dr. E. Ronald Walker, permanent representative of Australia to the U.N., is a member of the Methodist Church of Australia, the son of a Methodist minister, and a cousin of the Rev. Alan Walker, Australian Methodist evangelist.

Dr. Helen Kim is a special representative of the people of the Republic of Korea and a member of a South Korean delegation which presented the cause of South Korea's membership in the U.N. to the Security Council. While here for three weeks in October, Dr. Kim represented her country at sessions of the U.N.'s Special Political Committee and attended sessions of the General Assembly's committee on disarmament. As president of Ewha Woman's University in Seoul, Dr. Kim heads the largest school for women in Asia. It is supported by the Woman's Division of Christian Service. She is a graduate of Ewha, Ohio University, and Boston University and was the first Korean woman to receive Phi Beta Kappa honors. She is a member of the autonomous Methodist Church of Korea.

Miss Alice S. Lin is adviser to the China delegation to the U.N. The first woman to be a member of the Nationalist Chinese delegation, Miss Lin is a native of Taipei, Taiwan. She was educated at Hwa Nan College and the University of Amoy. She was baptized a Christian and joined the Methodist Church in Foochow. Miss Lin is a member of the Legislative Yuan (Legislature) of Taiwan and the chairman of the board of nondenominational orphanage in Taipei. She sits for her country on the General Assembly's committee on social and cultural affairs.

Francis W. Carpenter is director of news services of the United States Mission to the U.N. A Methodist from Tennessee, Mr. Carpenter is now a member of the official board of Christ Church in New York.

The Methodist Church has two accredited observers at the U.N.: Dr. Charles F. Boss, executive secretary for United Nations and Intergovernmental Affairs of the Board of World Peace, and Mrs. C. A. Bender, associate secretary of the Department of Christian Social Relations of the Woman's Division.

REPORT OF THE DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

by

MRS. PAUL ARRINGTON
Former Vice-President of the Woman's Division of Christian Service

PARTICIPANTS: Program leader, three readers, three voices, two members impersonating Miss Thelma Stevens and Mrs. Clifford Bender.

HYMN: "At Length There Dawns," No. 469, *The Methodist Hymnal.*

LEADER: This month we study the report of the Department of Christian Social Relations from the Seventeenth Annual Report of the Woman's Division. May we first consider carefully the bylaw relating to the duties of the department. (Have someone read Article III, Section 1 (page 254) of the Annual Report.)

LEADER: The duties of this department could very well be summarized in one statement. It seeks to stamp *all* human relationships and social conditions with the fingerprints of Jesus Christ's way of life, because man has within him the image of God.

May we listen with receptive hearts and minds to the devotional message.

FIRST READER:

In the beginning God created the heaven and the earth,
And God saw the light that it was good, and God divided the light from the darkness.
And God called the light day, and the darkness He called night.
And there was evening, and there was morning, the first day.
And God said, "Let us make man in our image, after our likeness."
And God created man in his own image, in the image of God created he him.

FIRST VOICE: Was he white, yellow, or black?

SECOND VOICE: Was he Catholic, Protestant, or Jew?

FIRST READER: It doesn't say—only that he created man.

SECOND READER: Man was created man. Different from fish or four-footed animal. Different in color, but still man—wanting the same things.

FIRST VOICE: Food to eat—

SECOND VOICE: A place to sleep—

THIRD VOICE: Land to work, to live on, to build.

(Pause)

FIRST READER: And we are in a revolution so man can live with man in peace.

(Pause)

THIRD VOICE: What is most precious to you in life?

SECOND READER: It is man living with man; it is man working with man. In all you think, or say, or do remember this:

FIRST READER: "And God created man in his own image, in the image of God created he him."

SECOND READER: And it doesn't say he was white; it doesn't say he was black; it doesn't say he was yellow. It doesn't say he was Catholic or Protestant, Hindu or Muslim. It just says: *He created man—that's all of us!*

Period of silent prayer closed by the Leader.

LEADER (*introduces the report with Mrs. J. Fount Tillman's statement, page 153. She then presents Miss Thelma Stevens, the executive secretary of the department, who in turn presents Mrs. Clifford Bender, the associate secretary.*)

MISS STEVENS: Thank you for this opportunity to report the activities of the Department of Christian Social Relations to you. We are constantly building on the past, but we live in the present. May we review some of the emphases in the past quadrennia (pages 153-155).

Emphases during World War II (page 154: 4-a).

Program for the second quadrennium built on "The Crusade for Christ" focused primarily on human rights and the U.N. (page 154: 4-b).

Third quadrennium: "Human Rights—Our World Mission" became the theme.

Fourth quadrennium: "The Things That Belong Unto Peace" was the department's emphasis as well as one of the goals of the Woman's Division under the theme: "That the Kingdom of God May Be Realized."

MRS. BENDER: Miss Stevens, in the light of world conditions, do you not think 1956 may well call for a new kind of appraisal?

MISS STEVENS: Indeed yes. What are some items of world-wide significance which you have in mind?

MRS. BENDER: (Page 154 a, b, c, d, e, f.)

MISS STEVENS: It is always encouraging and stimulating to see how enthusiastically Methodist women study. Do you realize there were literally thousands of groups studying and discussing in 1956 the course: "To Combine Our Efforts for Lasting Peace"? This course was planned to guide women toward constructive action for peace. Such action is related to two specifics: (1) the support of the U.N. and understanding our foreign policy; (2) the relations of domestic issues and practices to world peace.

MRS. BENDER: Yes. And this action may take many forms but let me read you the following letter received by the Rev. Hugh Young, head of the Oak Park Committee

for a gifts project to UNICEF at Halloween. (*Reads letter, pages 155-156, from U.S. Committee for UNICEF.*)

Isn't that interesting? It was Methodist women who initiated that project.

MISS STEVENS: Reviewing the year's activities we find Methodist women active in their citizenship responsibilities (pages 156-157):

(a) Citizenship brunches for citizenship training.

(b) Legislation as it relates to both foreign policy and domestic issues.

(c) Church and communion action.

MRS. BENDER: The National Seminars have always proved of tremendous educational value, but as I think now of the last one I do not believe a more timely theme and program could have been presented — "A Christian Woman Understanding Her World."

Listen to these excerpts from the preambles of the findings for the three emphases directed toward channels for building world understanding. (*Reads beginning with "We have come face to face," et cetera, pages 157-158.*)

MISS STEVENS: This seminar gave the first impetus to the Workshops on World Understanding.

MRS. BENDER: The International team consisting of Miss Eva Shipstone from India; Miss Violetta Cavellero from Uruguay; and Mrs. Keyo Tanaka of Japan with the coordinator, Miss Louise Robinson, participated in forty-eight workshops.

In looking over letters and reports from these workshops it seems the achievements fall into five categories: (page 160).

MISS STEVENS: Understanding our world is imperative today, but for Christians it must be understood in the spirit of Christ. We believe there are four definite steps which the Christian woman should take in thus understanding her world:

1. Seek to demonstrate the sincerity of her Christian beliefs.

2. Seek to broaden the horizons of her local church and community through new experiences of fellowship with peoples of other lands and cultures.

3. Seek to relate her local church and community to available channels for building world cooperation and understanding.

4. Seek to create through her local church and community an increased sensitivity to the needs of the world (page 161).

MRS. BENDER: There are many specific studies and activities which local women will continue or undertake such as citizenship brunches; alcohol as a world problem; studying the Charter of Racial Policies as a guide for our practices; specific emphasis on the United Nations (page 162).

MISS STEVENS: Ways must also be found for helping the local church understand its world as it finds its place among its neighbors.

MRS. BENDER: Would you not think the following excerpt from the first Assembly of the World Council of Churches might well motivate us to action? (*Reads beginning with "Our coming together," et cetera, page 162.*)

MISS STEVENS: Thus for Methodist women another year's activities in the field of human relationships is now history. We live and work and plan in the present ever mindful that: "God created man in his own image."

QUIZ:

"Associations representing pilots" —Did what?

"How to reject an idea"—complete the sentence and explain where it was used.

"Activity tolerance testing." Where? Why?

Process of Nature reveals what?

President of Ewha Woman's University.

"You should always go to ——— ———." Why?

Young women in short-term service are known as ——— or ———.

"Expressing such friendliness."

Summarize paragraph.

Average age of women workers?

Routine is related to reports. How?

INVOCATION

Mrs. Harold C. Case, wife of the president of Boston University, and recently named to the national Speakers Committee of President Eisenhower's "People to People Program," is a member of the Women's Planning Committee of the Japan International Christian University Foundation, Inc. At the annual luncheon sponsored by this committee, Mrs. Case gave the invocation. More than 650 leaders and guests attended this luncheon. They were deeply impressed and moved by the eloquent prayer offered by Mrs. Case. Many requested that it be made available. THE METHODIST WOMAN is glad to share the invocation with our 325,000 readers.

God Our Father:

This is no mere perfunctory moment — in which we *perform prayer.*

Rather in these subjective moments —we desire to *re-establish* communication with Thee.

We desire to throw off, to shrug from our minds all *captive concepts.*

We pray to feel again, the *captivation* and the pull of our higher commitments.

To *lift* ourselves out of any isolation of self-pity or self-shadow.

To try and *cope with the exploded scale of things!*

We desire to whet our mental appetites for the highest implications of this hour.

To feel the great world dimensions and flesh and spirit orbit of the International Christian University city in Japan.

To align our appreciations for the regular ritual of food-taking and *strength-gaining.*

We pray that Thou will gather up our silent and unworded prayers and unite us in the most dynamic meaning of the word with Thee.

Amen.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

As these pages are written the New Year of 1958 looms on the horizon with its new opportunities for Christians to take stock of gains and losses in 1957 and to look with new determination at their compass! The major tensions that dominate the national and world scene in the fall of 1957, desegregation in the United States, and the crisis in the Middle East, may well symbolize the grave responsibility facing us.

God has not given us a spirit of fear and timidity, but "a spirit of power and love and self-control." He has entrusted to us His message with the responsibility of becoming His faithful witnesses. He has "called us with a holy calling." Let us pray and work to be worthy.

These pages may give a sense of direction to our activities.

(A) "Desegregation" and "integration" are words that need new understanding. Special attention is called to three new resources: (1) The Race Relations Sunday Message.[1] The message asks the question, "Who Is My Neighbor?" The answer is simple and clear in this message written by Mrs. James D. Wyker. Why not ask your minister if he would be willing to secure copies for distribution on Race Relations Sunday (February 9, 1958) and possibly build his sermon around the theme! (See the box on this letter page.) (2) "The People Take the Lead," price 35 cents from Literature Headquarters. A story of ten years of progress in civil rights in the U.S.A. (3) "In Your Hands," price 50 cents from Literature Headquarters. This is a guide to community action to commemorate the Tenth Anniversary of The Universal Declaration of Human Rights. This guide will be used by many church and community groups in 1958.

(B) Every Christian has a responsibility for what is accomplished by the Eighty-fifth Congress in the second half of its activity. It will reconvene on January 7, 1958. The next three pages attempt to bring some evaluation of the first part of the session which ended in August, 1957, and to point up some of the urgent issues that should be considered in 1958. You may wish to plan more Citizenship Brunches for discussion of some of the issues. Whatever plans you make should help the members of your Society and Guild make their voices heard in Washington!

Does the adjective "Christian" *really* apply to the United States? The whole world is watching and waiting to see! Let *us* be about our Father's business with greater courage in 1958.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER

WHO IS MY NEIGHBOR?

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself.—Matthew 22:37-39., R.S.V.

These two commandments are disturbing to our consciences when we look realistically at our troubled world and honestly at ourselves as Christians. We have not so loved God and our neighbor. . . .

In the midst of racial tensions and world revolution, Christians everywhere must be searching their souls for an answer to the question: "Do we love our neighbor as ourselves?" There are those who insist that they love and worship God with their whole heart, and that they love their friends. Yes, they do love God and neighbor, but—

Who is my neighbor?

Could it be a tired woman in Montgomery, Alabama, a citizen of the United States, who wanted to remain in her seat after she had paid the same fare as other passengers but was required to give it up and stand in the rear of the bus?

Could it be a young minister in Tennessee who walked to school with some children one morning for their protection, or those very children whose skin was darker than his?

Could it be the thousands of "displaced" Negro people, many uneducated and unskilled, who are fleeing from the South into northern cities? . . .

Could it be the educated, cultured, financially independent Negro citizen in Ohio who tried to buy a home in a residential section, but was prohibited because of his race?

Could it be a community of people in Georgia who have been living out their Christian convictions on an interracial farm, whose roadside market has been bombed, whose credit has been discontinued, and whose insurance has been cancelled? . . .

(Excerpts from the 1958 Race Relations Sunday Message)

[1] Available in quantities from the Department of Racial and Cultural Relations, 297 Fourth Avenue, New York, New York, price four cents each, $2 per hundred.

A Second Chance

What Will the Second Half of the 85th Congress Do to Correct the Record of the First?

by MARGARET BENDER

A PARAPHRASE of the newscaster's question, "Well, what kind of a session of Congress was it?" would bring some interesting answers. It was a Congress that passed the first Civil Rights legislation in eighty-two years. It was a Congress in which neither party seemed particularly desirous of giving the President those pieces of legislation which he had tagged as most important. It was a Congress that pleased few people. It was a Congress where singularly little creative leadership was displayed.

Since Congress adjourned on August 30, both Little Rock and Sputnik have appeared on the news horizon. Will Congress come back in a different mood? Can we expect more constructive legislation from this session? Before we can answer, we need to look at two things: first, the causes of the poor performance of the first half of this eighty-fifth session of Congress, and second, the possibilities for citizenship action to strengthen the resolves of Congress.

A stranger from another planet looking at the record of the first half of the Eighty-fifth Congress might wonder whether it was a hard-working Congress. A conclusion drawn just from the small total of important legislation passed would be most misleading. Actually, members of this Congress possibly worked more hours than those participating in any previous session. Two things have happened which make the disparity between the time put in and the net result so glaring.

One is that the very job itself is becoming so complicated that it takes a good deal of the Congressman's time. Anyone who wants to test this out for himself can secure back issues of the *Congressional Record,* note the number of hearings held, the length and the subjects covered, and then obtain a copy of the record of one of these hearings as a sample. These hearings are important and this is not to belittle their necessary activity but to emphasize the fact that being a Congressman in 1957 was more complicated than it was in 1837. What the Senators have gained in the time they save as they rush from place to place by plane has more than been lost in the increased complexity of the issues with which they must deal.

To take one example—during June hearings were held by the joint subcommittee on Hazards of Radiation of the Committee on Atomic Energy. The members of this committee were confronted with the task of trying to understand and evaluate testimony of biologists from every branch of that science who often represented the newest and least understood phases of research. The Congressmen were being forced by the grim necessities of our times to grasp the essentials of a dozen research courses in biology without any opportunity even to review the introductory courses. The complications of today's world will continue to make for this kind of demand upon our Congressmen.

The other reason is the paralyzing indecision and lack of sustained, farsighted leadership. Every important subject to be considered is one that raises someone's emotions to the boiling point. Consequently, a Congress, exhausted by what was for the most part good work in hearings and endless debate on the floors of Congress, went home with relatively little to show for the session.

One Way of Judging It

In January, 1957, we listed in THE METHODIST WOMAN nine areas of legislation which, it seemed to us, were those in which action by the Congress was most necessary. Congress acted on five out of the nine. In all but one the legislation fell short of what we had hoped. This item was the appropriation for the United Nations which will need to be made again in 1958. However, a bonus should be added in the shape of one important piece of legislation which we were not sure would be needed as we wrote the list but which became imperative during the year—the authorization for the United States to become a member of the International Atomic Energy Agency.

The Score

Foreign Aid and Technical Assistance—the Dimensions of Hope for Millions

This legislation had a hard time last year in Congress. Everything indicates that it will have as difficult a time this year. The arguments for it are substantial. The moral obligation of the nations who have been fortunate in the amount of the goods and resources of God's world over which they have stewardship is something which concerns all of us. The need for building such cooperative efforts as technical assistance as an aid toward developing a world where permanent peace built on a durable and just foundation is one

which should challenge every citizen.

In the first session of Congress the appropriations were half a billion dollars less than asked by the administration. The most serious cut from the standpoint of economic development in other countries was in the Development Loan Fund. The administration had asked that it be provided on a three-year basis so planning could be done. This was not done and new appropriations for this as well as the general programs of mutual security will be needed.[1]

Housing

Too little and let's not let it be too late!

Although the Housing Act of 1957 authorized $1,990,000,000 for various housing programs (more than double the amount requested by the Administration) and did several important things, it is estimated it will not create more than 60,000 units of new housing a year. Of this, 35,000 will be provided through the public housing program and the additional through increased building in the slum clearance and urban renewal program and the additional few thousand homes for elderly and disaster victims for which the President may allocate money from a special fund for mortgage purchase.

The estimate of needs by organizations in the housing field such as the National Housing Conference (325 Connecticut Avenue, N.W., Washington, D. C.) still remains two million new units a year for the next five years (200,000 public housing units with the balance for lower middle income housing). The need for this housing has become even more strategic as Negroes from the South pour into large cities everywhere in the nation. If these new residents are forced into inadequate dwellings, already overcrowded and run down, many important cities will be ruined within the next ten years by slums radiating out from the "central city." The only answer is adequate building programs to care for the influx of population.

The things done under this bill are good. The provision for increase in the slum clearance and urban renewal is needed. This is money that communities can obtain to help them with the expensive business of paying for land and providing those who must move with moving expenses. If every community that desperately needs to clear slums or undertake a real urban renewal program drew upon these funds they would be quickly exhausted. Perhaps this is one of the important ways communities can work to make next year's program more adequate — by quickly exhausting this fund for important projects.

The increase of the loan authorization for college housing and for student nurses in nonprofit hospitals is also important. Another excellent feature is authorization for the self-supporting Federal Housing Administration to reduce down payments on FHA insured homes. Each of these measures will alleviate some of the housing difficulties for some people but it still leaves us without any adequate way of grappling with the real dimensions of one of the nation's most serious problems.

Federal Support for Education— Shall We Change Our Definition of an Education?

"We haven't modernized one of our old buildings in twenty-five years. Some of our buildings have been in use for over fifty years without any major repair. Except in the newer sections of the city, 90 per cent of our buildings are over forty years old."

"Double shifts? They sound good to us! We moved into triple shifts last year."

"Twenty per cent of our children in the middle and higher grades spend two hours or less in a classroom each day."

"More than half of our teachers are teaching on emergency certificates because they do not have the educational training to meet the state requirements. Most of them are not making any effort to meet the standards for regular certificates. Why should they? We see no prospect of finding qualified teachers to replace them."

In the face of conditions like these in every state in the United States, Congress failed to pass the school construction bill for which the Administration had asked. With the school population growing rapidly, with an enrollment of nearly 2.3 million children in excess of the capacity of the buildings, with a shortage of teachers estimated as high as 200,000, public concern needs to be aroused.[2] If something is not done quickly, we will find that the kind of education we are actually furnishing our children is different from what we had comfortably assumed to be standard education available to the young citizens of the United States. We are in grave danger of offering a makeshift education at a time when a more complicated era of living calls imperatively for better educated citizens.

Immigration

The lady lowers her lamp and turns her back?

Since the restrictive "national origins quota system" immigration legislation was passed in the 1920's, it has been obvious that there was more historical symbolism than present-day reality to the inscription on the statue of liberty. Where the lady's inscription had her lifting her lamp beside a golden shore" and welcoming "the tired, the poor," it was obvious that the light of the immigration quota was lifted to discover and shut out those who should be excluded rather than to offer a welcome. The situation has never been as bad as it is at present. Today, for the first time in history, the United States, historically so moved by the plight of sufferers from war, conquest, and disaster, faces one

of the greatest concentrations of refugees at a dozen points that the world has ever known, and faces it with practically nothing to offer in the way of permanent help and asylum. At the end of 1956 the Refugee Relief Act expired. Public Law 85, adopted in the first session of the Eighty-fifth Congress, will permit the entry of thirty thousand refugees a year for the next two years, in addition to those admissible under the quotas of the McCarran-Walter Act, the basic immigration legislation under which we have been operating since 1950. This 60,000 will consist of orphans adopted by citizens of the United States, parents of United States citizens, children, spouses, and unmarried children of resident aliens and, by reallocation of quota numbers left unused when the Refugee Relief Act expired, about 7,000 refugee-escapees each year.

In addition to these sixty thousand admissions over the next two years, approximately eight thousand in additional quotas will be available each year because the "mortgages" have been removed from certain quotas. The bill also permits officials at their discretion to omit the fingerprint requirements for visitors.

What the bill does not do is:

1. Remove the racial and national superiority implications of the law.

2. Give resident status to the Hungarian refugees now in this country.

3. Restore the historic concept of the naturalized citizen as a first-class citizen equal to the native born.

4. Make certain the removal of unnecessary delays and humiliations for the visitor to this country.

5. Do what even the most conservative estimates of labor, management, and government bureaus believe would be possible as our share in offering possibilities for homes to the vast groups of homeless refugees.

It seems impossible that the people of the United States will not press for further revision of the McCarran-Walter Law.

Civil Rights

Historic, but not adequate.

The first session of the Eighty-fifth Congress will have the distinction of having passed the first civil rights legislation in eighty-two years. In these pages in January, 1957, we listed as minimum essentials of the much-needed civil rights legislation an antilynch law, antiviolence provisions, protection for the rights to vote, and the right of access without discrimination to public facilities and services, and adequate provision to enforce the protection of these and other constitutional rights.

The present bill has three features. The first is voting rights. It provides that in the case of denial of voting rights, the Attorney General may seek Federal Court injunctions to protect voting rights. At the same time, it makes voting rights cases subject to decision by the judge as to whether they shall be tried with or without a jury. Its second feature is the creation of a six-member, bipartisan commission to investigate all civil rights problems. The third is provision for a new Assistant Attorney General to head a new civil rights division in the Justice Department.

Authorities differ about the desirability of the jury trial feature and there is ground for feeling that this may at times serve to continue the situation that it was designed to correct. This does represent some progress and we can only hope it will be speedily followed by legislation covering the other important areas in civil rights.

Alcohol

No one seems to listen to the pilots and stewardesses.

Once again the associations representing pilots and stewardesses, those it would seem in the best position to know whether there are real dangers and disadvantages incident to serving alcoholic beverages on commercial airlines, have said in no uncertain terms they would like to see the practice discontinued. They have issued a neatly documented list of the dangers and embarrassments with which they are familiar. The list is convincing, but still nothing happens. The Woman's Division strongly supports a measure to prohibit such service. It also has supported since 1949 a bill to restrict interstate advertising of alcoholic beverages. The increasing success of the advertising media in creating a climate of approval for drinking—even a climate of alcohol values which forms attitudes among children—makes the need more apparent than ever before.

Trade

Modern equipment for a modern world.

The President's authority to enter into reciprocal trade agreements must be renewed during this session of Congress. The Administration has asked that this authority be given on a three-year basis so intelligent planning can take place.

Membership in O.T.C. is also imperative if we are to do our part in the development of world trade so that countries which have a dangerously low standard of living will be able to use this important means of improving their economic status. The Organization for Trade Cooperation will provide the working staff and facilities to permit agreements already reached to be properly administered.[3]

The Administration has repeatedly asked for both these pieces of legislation. Any further delay will be both embarrassing and dangerous to our foreign policies.

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[1] See *The Christian's Primer on Technical Assistance*, 35 cents from Literature Headquarters and the fact sheet, *Why Christians Are Concerned for Foreign Aid* from Office of Publication and Distribution, 120 East 23rd Street, New York 10, New York, for $2 per 100.

[2] See Circular 490, Office of Education, U.S. Department of Health, Education and Welfare, January, 1957. Also *Federal Funds for Schools, Fact vs. Fallacy*—free from National Education Association, 1201 16th Street, N.W., Washington 6, D. C.

[3] See *Introducing the Organization for Trade Cooperation*, 15 cents from U.S. Government Printing Office, Washington, D. C.

ORGANIZATION and PROMOTION

A NEW YEAR'S MESSAGE

"And the new sun rose, bringing the new year"

AS WE face a new year in the area of Promotion, the prospects of 1958 are stimulating.

At the threshold, is Epiphany, January 6, with ich we have come to associate the welcoming of w members. There is appropriateness in this; the w member is bringing to the Society three gifts— r prayers, her service, and her material means. She d the Society will discover other gifts which she s not aware she had, as the program unfolds and e is welcomed into its activities. The members who ve brought in new members are making a gift, too; is largely through their efforts that the Society has en thus enriched. For all of us Epiphany can bring personal note of rededication—"Haste, let us lay r gifts before the King!"

The early months of 1958 will see district and subtrict Workshops on Promotion held across the untry. The date recommended for completion of ese is April 1. Then out through the local Societies e benefits derived from the Workshops will begin show themselves. This will not happen all at ce, not on any "level." It will be a continuing ocess as skills learned at the Workshops are put o practice. We should be able to see and feel an sing of relationships in groups: a more effective proach to the job in hand in such committees as embership, nominations, finance, local church acities. A better understanding of what happens to when we meet and work with other people should sult in a more free and fruitful fellowship. So we ge the districts and subdistricts to put their best ort into the Workshops they are planning; and the al Societies to be alert and receptive to all opporities offered them.

Then, in 1958, there is the Assembly—the Fifth sembly of the Woman's Society of Christian Serv-. This Assembly, held every four years in the year dway between General Conferences, is every man's meeting. From May 6 to 9 in St. Louis, issouri, it is anticipated 10,000 women will come gether—most of them at their own expense. They ll come seeking fellowship, inspiration, firsthand quaintance with the work and workers of the oman's Division. They will come to grips with al current issues. They will return home with a alth of experience that will make a difference, ross the country, as they share the results of these ys with their home communities. Conference, dist, and local Society meeting programs will be ened. Assembly year is a high point for Methodist men.

But, true as all this is, in our everyday life we do not leap from high point to high point, like mountain goats. Our living and serving are done largely on an everyday level, as we carry out our routine duties. "Routine" does not mean dullness, however; it means order and habit. It means reports and check-sheets. Reports: we point out repeatedly, what an illuminating experience a Society can have in studying its own reports, noting its strengths and weaknesses, and concentrating on an improvement of the latter. And have you ever shared with your Executive Committee the illustrated message at the front of the Record and Report Book entitled, *"May We Suggest in Dealing With Reports"*? Before the February 1 reports are prepared you may find this "light touch" will ease the sense of apprehension which some of your secretaries may feel.

We may have no idea how interesting a check sheet can be until we give our Society members a chance to express themselves on the points raised. And for us as individuals, a personal check on our own growth is helpful and healthy. Here at the beginning of a new year we would be wise to recall our seven Quadrennial Goals. Our growth in "Identification" is revealing as an index of our growth at other points. On the last page of *My Date Book* for this year is printed an item on this subject, headed *A Good Member.* You may like to share it with your women, giving time for them to study themselves silently a bit. It reads as follows:

A Good Member

Will seek to identify herself with peoples of the world. Such identification involves—

I nterest in peoples of all lands
Dignity and worth recognized in all human personality
Evaluating personal relationships with others
Nationals to be seen as potential friends
The Fatherhood of God
I nterest in minority groups
Fellowship without barriers
I nsight into the concerns of children and youth
Cultivating opportunities to learn from all races and cultures
Acquaintance with the missionary program
The Brotherhood of Man
I ndividuals, not masses of people
One family, in Jesus Christ
No longer strangers

. . . . . .

As we look at its possibilities, 1958 gives promise of being the happy new year we so heartily wish each other, in the field of Promotion. May it be so for each of you!

REPORT ON WORKSHOPS ON PROMOTION

THE Workshops on Promotion outlined in the September issue of THE METHODIST WOMAN began in Kansas City, Missouri, September 4, 1957. Sessions were held at the National College for Christian Workers, where personnel and facilities contributed toward the success of the undertaking.

Actually, though, the workshops did not begin with the sessions in Kansas City. The need for some sort of training along this line had been expressed several years before, and gradually the plans took shape: themselves an example of group action, as various groups and individuals helped in their formation.

Early in the planning it was agreed that ten Regional Workshops, following one general country-wide one, should serve the approximately one hundred conferences. From the start it was felt these Workshops should be regional, not built on jurisdiction lines. This meant consultation and cooperation in deciding on the places, central locations being necessary since distance of travel was an important item. Dates had to be cleared in the cities chosen. Weather was a factor, too, as it was important that the Workshops planned for the northern part of the country be held in the early fall. Arrangements were left to the secretaries of Promotion and presidents of the jurisdictions, and consequently the pattern varied for each Workshop, although the purpose remained the same.

The steady and frequent turnover of officers which is a basic policy of the Woman's Society of Christian Service from jurisdiction through local Society, brings each year large numbers of new women who have little background of the work of the Society. Added to this is the constant growth and change th takes place in any organization so large and detaile In consequence, training must be a continuous pro ess; and it should avail itself of the new approach and new insights which are brought to us in the ar of group activity.

Specialists in this field were invited to meet with t Woman's Division leaders in planning the Wor shops. Also, the Protestant Laboratory on Gro Development and Church Leadership, at Green Lak Wisconsin, and the National Training Laboratory Group Development at Bethel, Maine, offered trai ing for some of the staff members who were to ser as leaders of the Regionals. Staff members of t Board of Education of The Methodist Church c operated with those from the Woman's Division the Board of Missions.

In selecting the group from each jurisdiction w should attend the Workshop at Kansas City prece ing the Regionals, it seemed they should be k women rather than women who held specific offic These were in addition to the jurisdiction secretari of Promotion, and the jurisdiction presidents w served as resource persons. This policy of selecti gave a cross section from across the country, as w as bringing to the Workshop women with speci aptitudes.

The Kansas City sessions were enriched by t presence and contribution of Mrs. J. D. Bragg, t first president of the Woman's Division, 1940-194 The absence of Mrs. Brooks and Mrs. Tillman, due conflicts in schedule, was a source of regret. Brin ing to the discussions a wide knowledge of the tot

Members of the planning group for the Workshop on Promotion are (left to right) Mrs. Walter Eichinger, Mrs. H. F. Brandt, Mrs. J. Fount Tillman, Miss Dorcas Hall, and Miss Lillian A. Johnson.

ıese women led a group scussion to evaluate the lues of the Workshop on omotion for ideas to are with other groups.

ıurch program were the conference missionary sec- tary of the Kansas Conference, and a local district perintendent.

The type of program was new to the majority of omen attending; so new, that it took time for them get their bearings in some cases, and see the rela- onship between what they were hearing, and what ey would be doing later as they helped in their own egional Workshops. When the first mists cleared, owever, the process was, as one member described it, ike a bud opening, developing, blossoming." There as an initial feeling of "tightness," as women came, ot knowing whether they could do this thing or not, ut finding soon they not only could, but would eatly enjoy the process. Steadily, the relationships ecame clear between the thing to be done, and these ew ways of doing it. Techniques of presentation in- uded the use of panels, symposium, lecture. For oup involvement, there was role playing, the work oup, the use of diagnostic groups. Effective use of sual aids was demonstrated. Learning the process evaluation had an important place and was fre- ıently exercised. After using a technique, the group ıused and evaluated its use; and at the end of the st session they evaluated the whole.

Emphasis was laid on establishing a group climate; tting to know people as individuals: identifying ieself with others' experiences: seeing how adults arn: realizing that educational processes are neces- rily slow. A new vocabulary emerged—"climate," ejection"—"How to reject an idea without reject- g the person" was more than a theory; it became a ıolesome constructive experience.

New, and especially helpful was the daily "Depth ible Study." Passages selected were from the Book Mark: the sending out of the disciples: the going art to pray: the rich man coming to Jesus. Such ggestions were made, as:

Try to get the full impact of the message by read- ing it as though you were seeing it for the first time.

Try to understand what the writer is attempting to say. Back of the words in this passage is a man. Is he simply giving a historical account or is he try- ing to give a message? Imagine you are in conversa- tion with the author. What questions would you ask him? What meaning does this passage have for today? What meaning does this passage have for us here? What help in our own decisions and actions might we get from it?

The women broke into smaller groups for study, then returned to the total group, where the leader, Miss Lillian Johnson, shared with them what various commentators had to say on these passages. The question was often asked, "How would *you* feel?" For leader and students, this *unfolding* quality of the Bible proved a valuable experience.

The première showing of a new filmstrip on the Woman's Society, "It's a Busy Life," brought a new cartoon approach with a light touch, but never a jarring note, to the serious subject of the fulfillment of life which comes with discovering its meaningful purpose. Nearly every woman can privately identify herself with Mrs. Busy. To already active members as well as to newer comers this filmstrip has much to say, and says it in a fresh, engaging way.

The Workshops opened up wide horizons. Women went away feeling and saying, "I shall never be the same." The fellowship established in the course of a few days was no passing enthusiasm, but an abiding reality. Without question, these experiences will spread through Regional Workshops to conference, district, and subdistrict Workshops: they will even- tually reach the women of the local Societies, for whom the whole project was primarily planned. And the work of the Woman's Society of Christian Serv- ice, already dear to hundreds of thousands of women, will take on new depth, fresh meaning, and a clearer and more far-reaching sense of purpose.

This panel led the discus
sion of the relationships o
the work of the Woman
Society to that of th
church program at th
Workshop on Promotion

A RECOMMENDED BOOK

GIVING AND GROWING, Finance and Public Relations in the Local Church, by Margaret F. Donaldson. Fleming H. Revell Company, Westwood, New Jersey. 154 pages. $2.50.

This is a book which at one point or another is likely to make the reader feel it was written especially for his or her church. While of direct help to certain officials, commissions, and committees—as trustees, stewards, the Commission on Finance and the Committees on Publicity and Public Relations—it is in nowise restricted to these areas. Mrs. Donaldson touches the total program of the local church and carries conviction that she knows first hand the matters about which she is writing. *Giving and Growing* is down to earth.

Part III, dealing with the church budget, may have less direct bearing than the rest of the book, on the work of the Woman's Society. Yet paradoxically it is possibly the most helpful. The ideals of systematic giving; the realistic approaches suggested to achieve the desired goals; the value of visualization in its various forms; the need for training felt by all, and the confidence established in us that we are capable of growth under such training; all these are effectively dealt with in this section. Part III is dedicated to the pastor of the church used to illustrate a pastor "who knew it could be done."

In this quadrennium, when we are stressing the total program of the local church as one of our goals, and emphasizing the place of the Woman's Society of Christian Service within that program, this book might well be recommended reading.

THE PEPPY LIFT YOUR PROGRAM NEEDS

ON THE gay, briskly moving cartoon filmstri
"It's a Busy Life," there's a message for a
Methodist women, whether they're members o
the Woman's Society or Wesleyan Service Guild, c
prospective members. Mrs. Busy's life was flurrie
by family needs, harassed by household tasks, com
plicated by committee work—till she thought he
personality might split! Ever felt that way, too
Order your copy and find out how she solved he
problem. The filmstrip was introduced at the Work
shops on Promotion. Available with narration o
33⅓-r.p.m. long-playing record; sale only, $8, fro
the Office of Visual Education, Room 841, Woman
Division of the Methodist Board of Missions, 15
Fifth Avenue, New York 11, New York.

GUILD MEMBER AT CRANDON

ANOTHER Guild member has been added to the ranks of those commis-ɔned as missionaries. Miss Jo-phine Laskey, former conference cretary of the North-East Ohio 'esleyan Service Guild, was com-issioned by Bishop Hazen G. 'erner last May. After language udy in Costa Rica, she is sched-ed to go to Crandon Institute at Iontevideo. Miss Laskey has been sociated with the public-school stem of Cleveland, Ohio, where ıe did outstanding work as a hool psychologist. She is the ece of Mrs. Harold Baker, the ıairman of the standing Commit-e of the Wesleyan Service Guild. he following paragraphs are from letter she wrote in response to ır request for a message to Guild aders of THE METHODIST WOMAN.

These last five months since I was accepted by the Board of Missions have been packed full of experiences of all kinds. One of the high points was the Commissioning Service at the Annual Meeting of the Conference Woman's Society, an inspiring and meaningful service for me. The church was filled with many friends and I felt the presence of God more certainly that day than ever. There was such a quiet in the sanctuary it seemed that even a breath could be heard. Like other mountain-top experiences, the next day brought hard work, for it was necessary to break up my apart-ment, dispose of my belongings down to the last dish, finish my job at the office in order to leave no loose ends dangling, and to finish plans for Guild Weekends and to get those final reports in. These years of Guild work have brought me so many friends that I feel rich indeed. Certainly I have received benefits, joy, and blessings from it way beyond what I have put into it, even though there were times when every moment outside of work seemed to go into Guild work.

The five and a half weeks at the Interdenominational Missionary Training Conference were full, including hard study, especially in linguistics, rich fellowship with the other new missionaries of all denominations, and inspiration from excellent leaders. Then, after a busy month of visiting with my family and friends and of packing trunks to send to New York to be ready for sailing in January, I started south.

Four of us from the Woman's Division met at New Orleans to fly down together, one a short-termer, a nurse, on her way to Bolivia, and the rest of us for full terms—another nurse for Bolivia, a teacher for Cuba, and me, headed for Crandon in Montevideo. We have had the interesting experiences which are involved in getting settled in a new country. It seemed strange at first to be surrounded by Spanish, but we are improving rapidly in our ability to understand and to express ourselves. Five of us are living together in one of the houses belonging to the Language School. We have classes five mornings from 7:30 to 12 and are supposed to put in five hours of study in addition.

Last week-end Mary Johnson, who has been here one term, took me with her to Alajuela, a town a few miles from San José, where there is a Methodist church and a training school for Christian workers. We stayed with the missionaries, Jim and Gladys Snedeker, and enjoyed being in a home. On Saturday evening we attended the Youth Fellowship Meeting, which was in some ways like some of ours, with a candlelighting service. Many of the young people from the training school were there giving good leadership. On Sunday morning we attended Sunday school and in the evening the worship service, which seems to be the custom here. I was surprised and pleased to find that I could understand much of what was said.

The radio is also a good instructor, and I have mine on whenever I am not studying so that I can have more practice in hearing Spanish. Although I am enjoying this language work and realize that it is important and necessary training, I am becoming more and more eager to get down to Montevideo and start the new work. There is a feeling of peace and hope for the future in the knowledge that I am following God's plan for me. It is also good and encouraging to know that I have the moral support and prayers of so many friends. I hope they will continue to undergird me in that way. Thank you for your confidence in me.

Members of the Wesleyan Service Guild support the work of Friendship Home through their undesignated *Gifts on Pledge* for Appropriations.

GUM MOON RESIDENCE

AND

MARY ELIZABETH INN

Be sure to read the article, "Girls at Home in San Francisco" in the September, 1957, issue of *World Outlook*.

LETTER FROM MILDRED ANNE PAINE

Dear Friends:

Never before have we had a livelier summer than that of 1957. Our able teachers, with student help, have guided significant activities: five groups had camp life at our site on Tokyo Bay; five programs for youth progressed without break; and five for children. Eighty parents of nursery school and kindergarten graduates initiated a course in adult education.

We moved out all relief clothing to help those suffering from the terrible floods of Kyushiu. We rejoice in helping; and, too, we are thankful for the opened, needed space in our building.

Scientists investigated and found all our buildings infested with white ants, one so badly that the foundations have to be replaced.

A fine young woman has come to the kindergarten department and so the child guidance clinic worker is free to give full time to that department. She helped in kindergarten temporarily, but now the clinic has two teachers. This makes our full-time teaching staff a group of twelve Japanese, exclusive of doctor, youth director, chorus leader, and seminary students.

Fresh cushions, repaired furniture, needed equipment are a real encouragement to all who serve loyally day after day in this community of poverty and dirty dust. We thank God for you who hold up our hands as you pray, and send support. Without your help camp, summer activities, needed improvements cannot enhance life and waken spirits to joyous living as they do with your help.

Sincerely yours in our joyous common task,

MILDRED ANNE PAINE

Members of the Wesleyan Service Guild support the work of Mildred Anne Paine through their undesignated *Gifts on Pledge* for Appropriation.

SPECIAL INTERESTS—FRIENDSHIP HOME

COME with us on a Sunday afternoon for a visit to Friendship Home, a "home away from home," for students and young working women in Los Angeles, California. We walk down a wide, attractive street in a residential section looking for the number, for there is no distinguishing sign on the door. It is just a lovely, homelike house, much like several others on the street. Mrs. Corah Edward Jordan, the director, greets us in her usual gracious manner as we step inside the door. The charm and hominess of the place strike us the moment we enter.

Residents of Friendship Home share their living space to the advantage of all.

Friendship Home has facilities for twenty-two young women and four workers. This makes pretty close living for all, including the workers. That they get along so well together and that there is a long waiting list shows that there is a fine spirit in this home.

During the ten-year period, more than 350 girls have lived at Friendship Home. They have come from almost every state, and from many other parts of the world. Young women are accepted regardless of race or creed, and at moderate cost to them. Here they have a home while they are studying and working part time, or while they are becoming adjusted to the city or their first job away from their families. Many of these young women, especially the Negro girls, would have a difficult time in the city if they could not live at Friendship Home. In many cases, the cost of living would be prohibitive.

As we go upstairs to see the bedrooms, we meet several of the residents—attractive young women from many different backgrounds. Some are now sleeping, since they are nurses on night duty; some are listening to music in the rumpus room, which is a small building by itself out in back; two or three are sitting, talking, and relaxing under a tree in the back yard.

We go out to the yard to speak to those there, and on the way back into the house we go through the spotless kitchen and attractive dining room, and into the living room. While we are being served delicious refreshments, Mrs. Jordan tells us about some of the young women and the way their lives have been affected by the home they have had here. She tells us

hat one of the largest problems is he lack of personnel; another is he inability to find room for the oung women who need such a ome so desperately. She speaks bout the birthday parties, the hristmas celebration, and the eddings that have been held in he room where we sit.

Although we would like to stay onger and chat with Mrs. Jordan, we feel we should not keep her any longer from her telephone, which seemingly rings all the time, and the doorbell which also jingles quite often. We leave her, feeling that although her work must be quite taxing, one would never know it. Perhaps it is her spirit, combined with her pleasure in being surrounded by refreshing young life.

FACTS ABOUT WOMEN WORKERS

The Women's Bureau of the United States Department of Labor answers uestions about women workers in the leaflet, "What's New . . . About Women Vorkers?"—Leaflet 18. The information is used here by permission of the Vomen's Bureau of the United States Department of Labor, of which Mrs. Alice K. Leopold is the director. The leaflet is available at the U.S. Government Printing Office, Washington 25, D. C., at the cost of five cents. Requests should e addressed to the Superintendent of Documents.

Workers are persons of 14 years f age and over who are in the abor force. This includes both hose who are working and those vho are seeking work.

Question: How many women vorkers are there in the United States?

Answer: There are about 22 million women in the nation's labor orce.

Q. Of all women, what per cent vork?

A. More than one third (35 per ent) of all women of working age re in the labor force. The perentage of women who work varies or different groups of women. For xample, between the ages of 25 nd 34, about 85 per cent of all ingle women, but only 26 per cent f married women are in the labor orce. Of the women in this age roup who are widowed or divorced r whose husbands are absent from he home, about 61 per cent work.

Q. Of all workers, what per cent re women.

A. Almost 33 per cent of all vorkers are women.

Q. What is the average age of vomen workers?

A. The average age of women vorkers is about 40 years. In 1940 he average age of women workers was 32 years. Since then it has advanced almost 8 years. Today, nearly 61 per cent of all women workers are 35 years of age or older.

Q. Are many women workers married?

A. Over half of all women workers are married women whose husbands are present in the household. Of some 21 million women workers in March, 1956, 11 million were married women with husbands in the household; 4½ million were widowed, divorced, or had husbands absent from the home; and 5 million were single.

Q. Are there many working mothers?

A. About 4 million women workers have children between the ages of 6 and 17 years only. Another 2½ million women workers have young children under 6 years of age, and also may have children 6 to 17 years of age.

Q. How many work at part-time jobs, or only part of the year?

A. Of 28 million women who worked at any time during 1955, about 8 million (29 per cent) worked at part-time jobs (less than 35 hours a week). Another 4½ million women (17 per cent of the total) worked half of the year or less. Part-time or part-year workers include about 50 per cent of the married women who work; 45 per cent of the single women (who include many young girls still in school); and 35 per cent of the women who are widowed, divorced, or have husbands who are absent from the home.

Q. What occupational fields employ the most women?

A. Clerical jobs employ about 6 million women; factory and other operative jobs, about 3½ million; service jobs, such as waitress, beautician, and practical nurse, nearly 3 million; professional and technical jobs; about 2½ million; and private household work, about 2 million women.

Q. What are the most important specific occupations for women?

A. The 10 largest occupations for women in 1950 were: stenographer, typist, secretary; saleswoman in retail trade; teacher; factory worker; bookkeeper; waitress; professional nurse; telephone operator; retail shop owner or manager; and unpaid family farm worker. Some women are employed in almost every occupation.

Q. How many working women belong to labor unions?

A. Almost 3 million women are union members, and they form about one sixth of the nation's organized workers, according to estimates prepared by the Bureau of Labor Statistics.

Q. What is the yearly income of women workers from their jobs?

A. In 1955, women who worked the year around in full-time jobs had an average yearly income of $2,719 from wages or salaries. All women workers, including part-time or part-year job holders, averaged $1,363 a year. Average wage and salary income of women who worked full time throughout 1955 was 64 per cent of that received by men ($4,252); while average wage and salary income of all women workers, including full- and part-time, was 38 per cent of that received by all men workers ($3,552).

MISSIONARY EDUCATION

THE CALL TO WITNESS AND DECISION

AS THE missionaries of The Methodist Church move out across the earth today they see the clash of ideologies, the indecision, the seeking for firmer ground everywhere. Knowing that decisions must be made and that they will be made on the basis of the witness they receive—witness for good or evil, truth or falsehood—Methodism is on the march.

In four areas the struggle is particularly acute. These have been selected as lands in which a full witness by Christians can win millions to Christ: Belgian Congo, Bolivia, Korea, Sarawak.

In order to acquaint you more fully with the struggles, the needs, and the opportunities in these countries, the Joint Section of Education and Cultivation has published a volume, *Lands of Witness and Decision.*[1] The stories have been written by men who have given many years of service in these countries. Bishop Newell Booth makes vivid the decisions which must be made by young people in the Congo: "Where shall I live?" "What am I to do?" "What am I to buy?" "What am I to believe?"

Thousands of Africans have crowded into native cities and only a pitifully small proportion of them are being reached with the gospel. The need for trained personnel is overwhelming. Church buildings are sorely needed. Congregations of a thousand persons have to pack themselves into rooms designed for two or three hundred. The number of missionaries is inadequate.

What of Bolivia, the beautiful country crossed by the majestic Andes, so rugged and high that a trip on foot from the highlands to the lowlands takes a month? Until 1906 the Penal Code contained the statement that anyone who, directly or in any way, conspired to establish any other religion than that of the Roman Catholic Church was a traitor and should suffer the penalty of death. Before the first martyr was stoned to death he distributed over one thousand Bibles. The first Methodist sent out officially was in 1906; but the work was so difficult because of the "severe health problems for missionaries caused by the high altitude, the pressures of Roman Catholic officials, and the discouragingly slow growth of the church" that twelve years ago the Board of Missions considered closing its work there. Today Bolivia presents one of our brightest opportunities.

What has brought about the change? The goodness and kindness of the Methodist missionary workers in these outposts have touched the Bolivians. Bishop Barbeiri states in the chapter[1] on Bolivia that the only hospital established by The Methodist Church in South America was started in La Paz, Bolivia, through the personal interest and dedication of Dr. and Mrs. F. S. Beck. This hospital, at first only a three-bed hospital, now treats almost eight thousand patients a year and has served as a model for similar institutions. What opportunities we are losing for lack of personnel and funds! The Woman's Division has only two workers in the whole of Bolivia. Let us each pray earnestly that God will call some young person from our own church to enter one of these fields.

In Korea the story is different; the need the same. At the heart of the thrilling story of courage, heroism, and tremendous sacrifice is the Christian church. Though steady growth was halted during the years of Japanese occupancy, the church was a solace and strength. The late war has shaken the life of every Korean, but the Christian church is deeply rooted. Methodism has grown from forty-five to eighty-five thousand members in four years. People are ready for the gospel, ready for a great evangelistic appeal. In the chapter "Land of the Morning Calm,"[1] Dr. T. T. Brumbaugh quotes President Syngman Rhee as saying, "Korea will be united, free, and democratic only as Korea also becomes a Christian nation." Korea stands at the turning point. Whether or not it will become the first Christian nation on the continent of Asia may depend upon *our* witness before Korea and the world. We need a greatly accelerated missionary and evangelistic effort *now.*

Miss Stockton, one of the Woman's Division workers, writes from Seoul: ". . . our prayer is that many more young people will see the need and offer their services for life or even for three years. I have been greatly surprised to see how much even one person can contribute in service in one term."

There is an excellent chapter, "Sarawak—Land of Opportunity" by Dr. Harold Brewster in *Lands of Witness and Decision.*[1] For long years the head-hunting Ibans, natives of Sarawak, who live along the banks of the Rajang River in the northeastern section of Borneo were inaccessible to missionaries. Today they are emerging into the modern world. Having seen Christianity transform the lives of their Chinese neighbors in Borneo, they desire the gospel.

Methodists, the only Protestant group there, are being swamped by waves of Ibans asking for Christian baptism. If we had more workers and funds we could respond to these heart-hungry people.

Some decision, it is predicted, will be made in the next ten years. What Methodism does now in providing opportunities for Christian evangelism, Christian medicine, Christian agriculture, Christian education, Christian social service, Christian worship will perhaps determine the choice.

Participate with your pastor and the Commission on Missions in studying these lands of decision, praying daily and working to secure personnel and funds for this great task.

[1] *Lands of Witness and Decision.* Paper, 50 cents. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

STUDENT WORK

WHEN WE PRAY FOR STUDENTS

by

by HERLUF M. JENSEN
Executive Secretary United Student Christian Council

TIME was when we spoke of the ivory-towered securities of the college and university dent. The student was safe n the world; he lived in a world posedly less related to reality n his earlier home life. Indeed, ie parents reputedly sent their dren on to college, or the uni- sity, for no better reason than to e him (or her) a few years of e to breathe, unhampered by concern for reality, or the blems that disturb the world of ple. "They are so young, why uld they not have these years leisure, if we can afford them," a refrain that spoke some truth, n when it was intended to ex- e the fact that many students e intellectually ill prepared to ticipate in the legitimate func- ns of the university.

During this past year, repeatedly have seen the headline in our rspapers "Police Suppress Stu- t Demonstrations." The report dateline would indicate that story came from Czechoslo- kia, India, Poland, Greece, Cuba, ngary, Argentina, and Japan. e places and circumstances were erent. The headline was the ne. Students, far from living in ry towers that insulate them n the world, were and are ally involved.

n our world the student lives in midst of swirling turmoil of itical upheaval, military inse- ity, earth-shaking scientific de- opment, and rapid social change. t only do they swirl about him, at nearly every point it is a ege or university man who is in center. As formerly it was said Europe, so today it is said of rly all the revolutions in the world, that they are born in the universities.

It was the first act of the World's Student Christian Federation to issue a Call for the Observance of a Universal Day of Prayer for Students. Annually since that first Call in 1895, subsequent calls have been sent to the churches, to the student Christian movements (which are now found in the colleges and universities in sixty countries), and to the Christians everywhere. Increasingly, the third Sunday of February is being set aside by the churches and by Christian student fellowships as the day we are particularly mindful of the life of this most important segment of those for whom Christ died—the student.

It is always difficult, and quite questionable, to pray for things in general. And so it is appropriate to suggest as carefully as we can in the brief confines of such an article just for what we ought to pray on the Universal Day of Prayer for Students.

First: We are called to pray for students, all students, whether they are attending institutions of higher learning in the U.S.A., the U.S.S.R., China, or the Fiji Islands. We pray for their physical welfare because we know many of them are badly undernourished and poorly housed. Only in the U.S.A. and Great Britain is it now accepted that students should be provided good housing and food; elsewhere generally they must fare for themselves as best they can. The rate of tuberculosis, consequently, in many countries is highest among students. We pray for their intellectual well-being—that they shall have the freedom to pursue their studies and intellectual development without the corrosive fear of coercive and stultifying political and economic pressures. We pray for their spiritual well-being—that all may be reconciled to God through the saving knowledge of His Son, Jesus Christ. Need it be pointed out that probably less than one tenth of the world's student body would claim to be Christian?

Second: We pray especially for the Christian students. Here we pray for the faithfulness of the Christian student—that he may always honor the calling wherewith he has been called—to render his obedience in study, in participation in the intellectual enterprises of the university, in the disciplined use and development of his critical and creative faculties, that *soli deo gloria* shall be the motivation of all his life of worship, witness, and work.

Not so long ago a young Indonesian student proudly told me that when he would be finished with his economics study at a university in Holland he would be one of three fully trained and educated economists in his country, the fifth largest nation in the world. He thought it ought to be of some significance to the Church that he, a Christian, might some day be the Minister of Economic Affairs in a country where Christians are as yet a small minority. For him ivory-towered securities do not exist. His is already the world of economic problems and factors, of tremendous potentialities and temptations. We pray for the faithfulness of this student, who like all the others, are potentially most important in the evangelizing strategy of the Church.

Third: We pray for the enormously important student Christian movement of the world. Only this past summer, the leader of one of the largest confessional church groups associated with the World Council of Churches said, "There is no movement in recent history of such great significance to the life of the Church as the student Christian movement as represented by

the World's Student Christian Federation." Just now as these movements, under the leadership of W.S.C.F., are deeply engaged in the development of the four-year program of study-emphasis and participation in the Life and Mission of the Church, we pray for excellence of leadership in the development of far-flung and costly plans; we pray for the sanctifying insights of the Holy Spirit into the problems of mission and unity, of witness in a deeply divided world by a deeply divided church; we pray for the multitudes of study group leaders and committee chairmen who are charged with making significant this attempt to recover for the churches everywhere a missionary zeal, that all men everywhere may hear the gospel, and hearing may turn and believe.

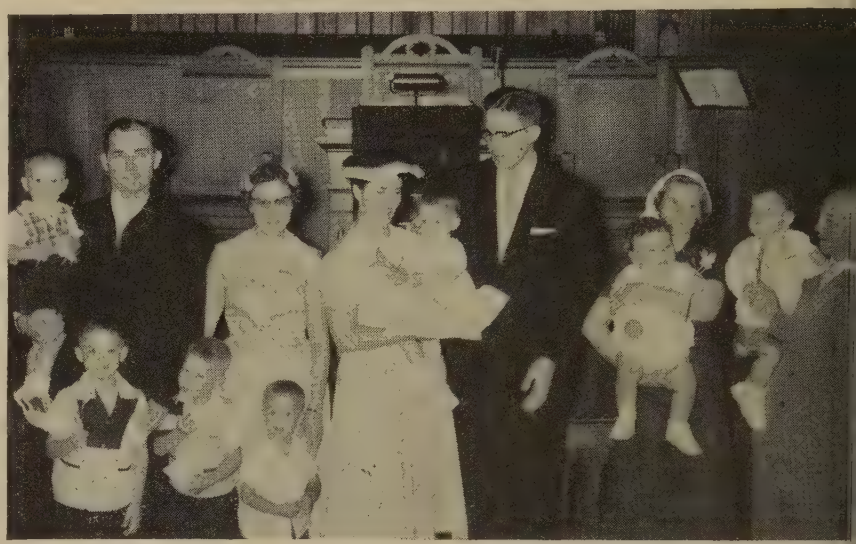
Fourth: We pray for the colleges and universities, and for all institutions of higher learning. We pray for those who teach as well as those who learn; for those who are engaged in research and in writing. Our prayer is that the universities shall do well their task that true learning may flourish and may walk hand in hand with commitment to Him who is the truth, even Jesus Christ, the Lord. For as Christians we believe, as Christ spoke, "If you abide in me, then are you my disciples, and you shall know the truth, and the truth shall make you free."

Fifth: We pray for the holy estate of the whole Church, the *una sancta,* for we know that Christ himself wills that the Church shall manifest the unity He has given it, that the world shall see that we truly love one another because He first loved us, "that the world may believe." We pray that the churches shall be reconciled to each other. We pray that the student Christian movement shall be truly a servant of the One Holy Catholic Church, and conversely that the churches shall lend their support to the student Christian movements that everywhere in the colleges and universities there shall be builded strong witnessing and worshiping fellowships of Christian students.

Finally, we pray for the world, for we know that Christ died, not for the Church, but for the world, that whosoever believes on Him shall have eternal life. We know that there are multitudes who are without God and have no hope in the world. For these Christ bids pray!

At Silliman as at Stillwater, Doshisha as at Dartmouth, Goettingen as at Grinnell, th are students who need your pray on Sunday, February 16, the U versal Day of Prayer *for* Stude

HONORARY BABY MEMBERSHIPS



Seven honorary baby memberships of the Woman's Society of Christian Ser were presented at a morning worship hour at the Methodist Temple, Clarksb West Virginia. From left are the Rev. and Mrs. E. W. Eskew and their children, Vaughn Morton, Edward Wendall, James Roland, and Lendall G Mr. and Mrs. Eugene Nutter and daughter, Patti Sue; Mr. and Mrs. Ge Martin and their twin sons, James William and Randall Lynn. Mrs. Ge Nutter presented each child with a lily, a child's primer of the Bible, and membership certificate.

Items of Interest

Married: Miss Lulu L. Tubbs and Reverend George Arthur Roberts were married on August 31, 1957, in t Methodist Church at Mutambara Mission. Their addre is Lisnacloon Farm, Mutambara, Southern Rhodesia, Africa.

Home: Mr. and Mrs. Edward J. Winans, retired, arrived in the United States last November. Mrs. Winans will be remembered as Pearl B. Fosnot, forme China missionary who served in Japan from 1953 unti her marriage and retirement in October, 1956.

Announcement: January 3, 1958, is the date set for the wedding of Miss M. Edna Lukens, deaconess, Mr. Elliot Kurtz of Oregon, Missouri. Miss Lukens, who retired December 1, 1957, was financial secreta and Bible instructor for Browning Home and Mather Academy, Camden, South Carolina.

Dedication: Brooks-Howell Home, Asheville, Nor Carolina, was dedicated on November 13, 1957. This the new home for retired deaconesses and missionari The name honors Mrs. Frank G. Brooks, immediate pas president of the Woman's Division, New York, New Yo and the late Mabel K. Howell, a former professor of missions at Scarritt College, Nashville, Tennessee. Miss Mabel M. Metzger is the superintendent.

YOUTH WORK

FRIENDSHIP FOR JAPAN

DURING this month MYF groups in this country will be studying about Japan. ey will gain new insights into land, its culture, and its people. ey will make new friends among anese people in the United tes.

ne of the books which youth use in this study is *With Pen Brush,* by Margery L. Mayer. s Mayer, a Methodist mission-, traveled extensively in Japan eting teen-agers in Christian public schools. These high-ool boys and girls of Japan, ough essays and drawings in ir own "Japanese English as," have written to teen-agers his country. While we are cele-ting the beginning of a new r we can stretch our horizons.

New Year's in Japan

New Year's is more important the Japanese than Christmas is the Westerners. There are, refore, many traditional New ar's customs. In every household borate preparations are made to ebrate the New Year in the most ous manner.

At the front entrance of our ses we place our special deco-ions, which usually consist of pine trees and three stalks of mboo at the back of each. Across top of the gate or house en-nce we tie *shimenawa,* a straw e, on which is hung *gohei,* strips white paper symbolizing offer-s of cloth to the deities of a nto shrine. Completing the decorations are fern leaves, an orange, and a lobster, all of which symbolize a host of good wishes for a long and prosperous life.

"Next, I shall tell you some of the games we play during New Year's Day. For boys, kite flying and top spinning are the favorite pastimes. As for girls, we prefer to play with the battledore and shuttlecock. Another interesting New Year's recreation is 'single song of one hundred parts.' This hilarious parlor game is played indoors on the *tatami* or matted floor.

"On New Year's we all wear our finest clothes. The clothes worn by boys are not colorful, but the gay kimono worn by girls are attractive.

"There are no other days in Japan quite like New Year's Day and the few days that follow. Friendliness is the keynote of the season. All enmity is forgotten for the time being, if not forgiven forever, and foes try hard to be good friends once more. Callers come in a steady stream to wish us a Happy New Year. In fact, so universal is the custom of paying and receiving calls that at the entrance to most houses may be found receptables for the callers' cards. Millions of personal and greeting cards are sent through the mails.

"On the sixth day of the New Year we have the parade of fire brigades. The show put on by the firemen of Tokyo is the one really worth seeing, for it features stunts atop high bamboo ladders. Another New Year's attraction that is worthy of mention is the *shishi* or lion dancer. To the music of flutes and drums, the *shishi* come into our homes to perform for us their dance of mythical lions."

Kure Friends' Home, Kure
Kyoko Hiragai [1]

World Friendship Book

A *World Friendship Book* is being prepared for presentation at the World Convention on Christian Education, in Tokyo, August 6-13, 1958. This book is an expression of love and good will on the part of Christians of the world to the Christians of Japan. A page for signatures will appear in the January, 1958, issue of *Workers With Youth.* MYF councils in local churches are encouraged to plan for a part in this gesture of world friendship.

Those who sign this book may make a voluntary contribution to be added to the gifts of others. One half of the gifts will go to Japan to further the work of Christian education in that country. The other half will help pay the expenses of delegates to the Convention from some of the countries where the church is new. Voluntary contributions from the local church MYF groups should be sent through the treasurer of the church to the annual conference treasurer. The check should be carefully marked "For the World Friendship Book." [2]

[1] Used by permission—Friendship Press, New York City—from *Pen and Brush.*

[2] This financial gift should not be confused with any other ways youth give. It should be clearly understood that any contribution is a gift from a local church MYF group.

NOTE: This is in no way related to the program of giving of the Woman's Society of Christian Service.

World Friendship Book

14th WORLD CONVENTION, TOKYO, JAPAN, AUGUST 6-13, 1958

世界友誼の書

CHILDREN'S WORK

THE CHILDREN STUDY JAPAN

BOYS and girls will have an exciting time in the Methodist church schools throughout January as they became acquainted with the children of Japan.

Group Graded Lessons are planned that five Sundays will be devoted to the study of Japan. For primary children the unit is entitled, "The Story of Jesus in Japan." For junior boys and girls the unit is "Christians at Work in Japan."

Missionary units in the Closely Graded Courses during January, 1958, will be:

For Primaries: Course I, Part 2, "Homes for All," and Course III, Part 2, "Children Go to Church Around the World."

For Juniors: Course IV, Part 2, "The Bible Around the World," and Course VI, Part 2, "The Church Around the World."

Materials on Japan may be used with these units.

Detailed suggestions for the study of Japan will be found in THE METHODIST WOMAN, September, 1957. *Child Guidance in Christian Living,* January, 1958, will have other materials and resources.

Additional Sessions

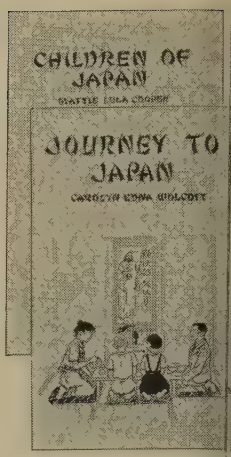
Children's workers will wish to arrange additional sessions for January and February. It should be noted that *additional sessions* refers to those sessions that are *added* or are "in addition to" other church-school sessions. They do not take the place of the regular church-school classes, the extended sessions, or the vacation church school. They are the "plus" which has been added to the Christian education program for children and gives additional opportunities to leaders for missionary education.

Children's Festivals in Japan

There are, among many festivals in Japan, two special days for children. One day is called "Festival of the Dolls" or, Girls' Day, the other day is for boys and called "Boys' Day." In many places both days are combined and the day is called "Children's Day."

Festival of the Dolls

The festival of the dolls is an important day in the life of any little girl in Japan. Sometimes after a child is born an entire family goes together to purchase a set of dolls for the child, although, in many instances dolls are handed down from generation to generation. Great preparations are made far in advance of the festival. Department stores display thousands of dolls. Dolls that have been carefully stored away all year are taken out and the clothes freshened or new ones made. The costumes



Manuals for additional sessions. Primary: *Children of Japan* by Mattie Lulu Cooper. Juniors: *Journey to Japan* by Carolyn Edna Wolcott.

for the ceremonial dolls are elab rate.

There are usually fifteen dolls a set. These are arranged on fi or seven steps or tiers covered w red silk. The dolls are arranged the following manner: on the t step are the emperor and empr dolls, other steps contain do dressed as members of the imper court. Still lower down we fi household furnishings and clean equipment in miniature.

The little girls are proud of th dolls and on the day of the festi go from one home to the other a miring their friends' collections a arrangements of dolls.

Children in the third and fou grades in school make beauti paper dolls and hold a contest

The festival of dolls is an important event in the life of a Japanese girl.

which one has made the best prettiest dolls. The children ge these contests.

chools have special programs to ch the parents are invited and ial refreshments are served. ny parties are also given in the nes when the little girls receive ny gifts including new clothes dolls.

Boys' Day

The special day for the Boys' tival is the fifth day of May. carp is a strong fish and swims inst the current and is known its endurance. Because each ily hopes its son will emulate carp physically and mentally it become a symbol of the day. arp banner or balloon is placed a pole and flown over every se where there is a boy, if there nore than one boy in the house arp banner is flown for each one. his festival, as in the doll festi- for girls, dolls are used. How- r, the dolls in this festival are ssed in old-fashioned armor as riors or as Kintaro, the tradi- nal strong boy. The boys are ed special rice cakes on this . The carps are flown from the ses for about two weeks after festival.

CHILDREN SHARE

tories of Jesus for Children Everywhere

eaders of boys and girls will be l to know the project, "Stories esus for Children Everywhere," y still be used to help boys and s in the United States share the ies of Jesus with children in er countries. The World Council Christian Education has pre- ed a story booklet, with eight ures in color on the life of Jesus, t may be sent to children oad. The four language editions : English, Spanish, Portuguese, French, with one blank edition local printing.

gift of one dollar will pay for booklets to be sent to any ntry which the children desig- e. There the booklets will be distributed by missionaries and other Christian leaders.

For further information write for a flyer about the project to the Department of Christian Education of Children, Box 871, Nashville, Tennessee.

Sharing With Others

"When Children Give, 1957-58" is a picture folder designed especially for children, and whenever possible, copies should be made available for children studying the missionary units on "Japan" and "Christ, the Church, and Race." This illustrated folder pictures some of the kinds of work for which missionary funds are used. This will aid the secretary of Children's Work as she tries to help boys and girls understand their place in the mission work of the church.

Children's offerings taken during the additional sessions are channelled through the Children's Service Fund. Using this channel, children give 50 per cent of their money to World Service and Conference Benevolences, and 50 per cent of their gift goes to the work of the Woman's Division of Christian Service.

CALENDAR FOR SECRETARIES

Be familiar with the missionary units in the regular church-school lesson materials. Also read the manuals for use in additional sessions for primary and junior children. Be prepared to suggest helpful resources.

Read: *Trails for Juniors.*[1] *Pictures and Stories.*[1]

Report to Woman's Society on activities of children in the Sunday school and additional sessions.

[1] Order from The Methodist Publishing House serving your territory.

How to Order

Dear Secretaries of Children's Work:

Securing materials and information from the right source, with the least possible delay, is a problem that secretaries of Children's Work find difficult. Often letters go through several hands before they reach the proper source. However, some of this delay in securing materials can be avoided if the secretary of Children's Work will read the *fine print* on the material.

There is close cooperation between Miss E. Mae Young, secretary of Missionary Education for Children in the General Board of Education in Nashville, Tennessee, and the secretary of Children's Work of the Woman's Division. There is no hard and fast rule for securing all materials and information, but in the main, secretaries of Children's Work for the Woman's Society order materials from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Other church-school workers with children order materials from the Service Department, P.O. Box 871, Nashville 2, Tennessee.

The New York office does not handle missionary materials in quantity. Sample copies are sent to the conference secretaries of Children's Work who in turn make materials or other information available to district and local secretaries through the prescribed method of distribution for that conference.

When ordering materials, order the amount needed, but do not order vast quantities that will never be used. *Free* materials are not really free. They are expensive. Misuse of them reduces funds which might be used for something else. Be good stewards of free materials.

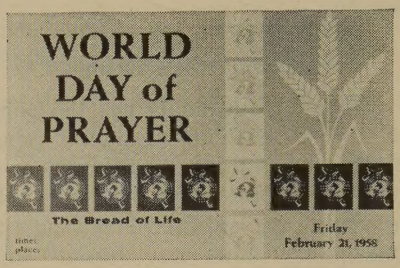
May 1958 be a year of joyful activity as you plan creatively for children.

Sincerely yours,

MONA E. KEWISH

THE BREAD OF LIFE

THE hurry and bustle of today's world, this day of superlatives, when we face the biggest of everything, when governments are in a mad race for supremacy, reminds us of the necessity of serious thinking about prayer and the World Day of Prayer, to be observed Friday, February 21, 1958.



The service has been prepared by a group of women who are members of churches within the Australian Council for the World Council of Churches. The participating groups in the Council are the Church of Christ, Society of Friends, Church of England, Congregationalists, Lutherans, Methodists, and Presbyterians. An estimate has been made that 70 per cent of the 10,000,000 population of Australia is directly related to these groups. Some of the prayers have been written by women of the Australian aborigines. These people, numbering approximately 60,000, have a tribal society. A number of our churches express Christian concern for the aborigines by sending the "bread of life" through ordained ministers and lay workers who serve among them.

Have you and I the power and understanding to share the "bread of life"? The World Day of Prayer is a media of such sharing. It is observed each year on the first Friday of Lent and will be observed this year in 144 countries. Think of it—in 144 countries people will be hushed in expectation in the Presence of God. They will worship with quiet dignity and reflect upon the beauty of the Psalms, as well as the depth and inspiration of our Christian faith. To a weak and hungry world may we prove by our lives and devotion the reality of our faith. Through our Master we can offer strength, comfort, and hope to a weary and war-torn world.

The marvelous chain of prayer starts with the prayer of the Tonga Island Christians and ends with St. Lawrence Island, Alaska, more than twenty-four hours later. From island to island, from continent to continent, according to time variance, the observance passes through national and racial barriers.

The World Day of Prayer is interdenominational, interracial, and international in scope. It is sponsored by the General Department of United Church Women of the National Council of Churches of Christ in the U.S.A.

In the choice of the theme, "The Bread of Life," we would indeed remember Jesus said, "I am the Bread of Life. . . . He who comes to me shall not hunger."

We must study the material which has been prepared through hours of unselfish devotion on the part of many individuals on opposite sides of the world.

The World Day of Prayer poster has an imaginative and interpretative design, using the cross and the world. The design is illustrated in the center panel. Posters should be used freely prior to the date of observance. Display it widely and ingeniously on church bulletin boards, church rooms, and store windows if possible.

The prayers have been written by three aborigines who have come to know Christ.

The worship services, both for adults and children, progre through prayer and story fro adoration to examination, to co fession and repentance, to commi ment.

The commitment is outward expressed by our offering.

These World Day of Prayer gif at home and abroad present a re challenge in the bringing of t Bread of Life to Indian American low-income farming communiti and agricultural migrants.

Overseas the gifts go for Educ tion for Christian Leadership; t ward Friendly Relations Amo Foreign Students; Christian Ho and Family Life; and Christi Literature for Women and Ch dren in Mission Fields, Incorp rated.

World Day of Prayer is an inte denominational enterprise. If y are on the planning committ suggest that the World Day Prayer material be ordered listed on the back cover of the D cember and January issues of T METHODIST WOMAN.

Plan, pray, develop the b meeting you have ever had, a know the blessing growing out united prayer in action throu commitment to His service.

* Available from Literature Headquarters, Reading Road, Cincinnati 37, Ohio.

THE QUIZ

We spend thirty enjoyable minu reviewing THE METHODIST WOM commenting, and discussing the g eral Quiz. This makes us cover material found in this valuable pi of literature for all Methodist wom

This is the way we use the gene Quiz. Our circle leader checks e question or item by page number a gives each person one question w the page number as she arrives. If woman has not read the magazine home or needs to refresh her memo she has time to look up the answ By the time our program begins e one is ready to report on the sub in an interesting way.

Mrs. D. Lester Latham
Washington, North Carol

In Memoriam

Miss Thirza Bunce was born Sep-ber 26, 1877, at Middlebury, Indi-. She attended the Indiana State chers College, receiving B.S. and . degrees. Before entering mis-ary work she taught for twelve rs in the schools of Terre Haute, iana.

n 1908 Miss Bunce sailed for Ma-a where she was appointed princi-of Lady Treacher Girls' School in ping. During her years of service spent five years each in schools in ping, Penang, Kuala Lumpur, and h, with shorter periods at Fairfield, gapore, and the Girls' Schools in ng and Quantan, Pahang. She also ved fifteen years as Field Treasurer the Woman's Division of Christian vice. The war interrupted the mis-n work in Malaya and in January, 42, Miss Bunce left Singapore, ching the United States on April 5, 42, and taking up her residence in re Haute.

On October 4, 1957, just a week er her eightieth birthday, this vet-n missionary died in Clearwater, rida, where she had been living for past few years.

Maren Petersen Bording, born April 1878, in Laasby, Denmark, died at bincroft, Pasadena, California, on tember 24, 1957.

After nurse's training in her native nmark, and service as superintend-of Hornsyld Hospital, Maren came the United States in 1911. Her paration to serve as a foreign mis-nary was in Chicago Training ool. She served in Mary Johnston spital, Manila, 1916 to 1920, and Korea, 1922 to 1940.

In Infant Welfare and Public alth work, in Kongju and Taejon, Korea, Miss Bording received well-deserved recognition. She retired April 1, 1943, and with her lifelong friend and companion, Alfrida Kostrop, Miss Bording was in hospital and church work in Los Angeles. During her last years they lived in a little cottage built on the grounds of Robincroft, Pasadena.

Miss Hilda Swan was born in Saronville, Nebraska, June 23, 1880. She graduated from the East Des Moines High School in 1899. Further education was obtained at the Chicago Training School, University of Nebraska, and Garrett Biblical Seminary.

In 1904 Miss Swan was appointed to missionary service and sailed in December of that same year for Pakaur, India, where she did evangelistic and educational work. She returned home in 1924 to care for her mother and withdrew from active service in 1928. In 1935 Miss Swan was reappointed and returned to India where she remained until 1943. She retired in 1945.

In 1954, she suffered a severe stroke from which she never recovered. For the past few years she had resided at the Bethany Home and Hospital in Chicago, Illinois, where she died September 30, 1957.

Miss Mechteld Dirksen, a missionary nurse for thirty years, died November 15, 1957, at the St. Agnes Hospital in White Plains, New York.

Born of Dutch parents, March 7, 1893, in New York City, she spent her early years in the suburban town of Valhalla, New York. She was graduated from the Methodist Hospital School of Nursing in Brooklyn, New York, and received her missionary training at the Hartford Seminary, Hartford, Connecticut. After being commissioned in 1927 at the First Methodist Church in Mt. Vernon, New York, she sailed for Malaya in February of that year. Throughout her years of missionary service Miss Dirksen was supported by the New York East Conference Woman's Society of Christian Service.

She gave unstintingly of herself not only as a nurse but also in educational and evangelistic work in Malacca, Taiping, and Sitiawan in Malaya; she also served for a time in the Philippines at the Mary Johnston Hospital, Manila.

During her furloughs in the United States she studied at Scarritt and Peabody Colleges, Nashville, Tennessee, and traveled as a speaker to various church groups until her last illness confined her for the past year.

She will be especially remembered in Malaya for her deep interest in the Wesley Congregation at Sitiawan, for she was instrumental in starting the church there. The memory of her dedicated life is deeply engraved on all those who knew her.

Miss Dora Schmidt, who gave over thirty-two years in service to Mexico, died October 21, 1957, a few months before her official retirement.

Born in Moundridge, Kansas, February 25, 1891, she spent her early life in that state. She attended the Bethel College in Newton, and the Kansas State Teachers' College in Emporia, and later taught in a number of grade schools in her home state.

In 1924-38 she served as a contract worker in Mexico at three different centers—at Colegio Palmore, Chihuahua; Centro MacDonell, Durango; and Centro Social in Saltillo. Shortly after her assignment in 1938 as head of the Girls' Hostel, Instituto Laurens in Monterrey, N. L., Miss Schmidt received full missionary status.

"Miss Dora," as she was affectionately called by her Mexican friends, possessed the beautiful spirit of self-giving that was always an inspiration to her students and co-workers. Even though she is greatly missed, her influence lives on in the lives of those she touched.

Annuity

Do you want to know how to obtain financial security for yourself and the ppiness which comes from helping others? The folder *Annuity Dollars Make Difference* describes the Annuity Plan of the Woman's Division of Christian rvice—a plan by which both financial safety for you and a gift for the pro-am of the Woman's Division can be achieved. Send for the folder!

Treasurer, Woman's Division of Christian Service
of the Board of Missions of The Methodist Church
Room 626, 150 Fifth Avenue (Dept. MW 158), New York 11, New York.

Send the free booklet *Annuity Dollars Make a Difference.*

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Africa: Southern Rhodesia — Miss Mildred M. Sawyer, 1682 Lincoln St., San Diego 3, California.

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Latin America: Uruguay — Miss Dorothy Nelson, Gaylord, Minnesota.

Pakistan — Miss Constance Blackstock, c/o Mrs. A. P. Beardsley, Garden Apts., E-2, Boundbrook, New Jersey.

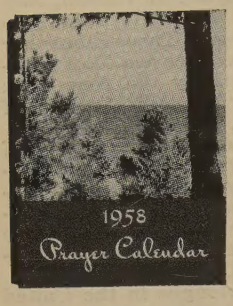
Southeast Asia: Indonesia — Miss Gusta Robinett, Route 5, Columbia City, Indiana.

RECENT DEPARTURES FOR:

Africa: Angola — Miss Ada Mae Bookman.

Japan—Miss Iris Allum.

NEW MATERIALS



Prayer Calendar, 1958. New material includes not only Woman's Division deaconesses and missionaries, but also the names and addresses of all missionaries of the Division of World Missions. Valuable for every Methodist home. 60 cents; 3 for $1.50.

Decision and Destiny. By Hilda Lee Dail. This interesting booklet answers the question, "What will happen in Korea, Belgian Congo, Sarawak, and Bolivia?" The answer is given through a graphic portrayal of the work of the Woman's Division and the Division of World Missions in these lands. A most necessary piece of material to supplement the church-wide study, *Lands of Witness and Decision.* 35 cents.

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WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 21, 1958

Theme: The Bread of Life

Worship Service. 5 cents each; 100 for $4.50.

Call to Prayer and Project Folder. (Sold only h the hundred.) 100 for 45 cents.

Children's Service. "God's Steadfast Love" is the chi dren's theme. 5 cents each; 100 for $4.00.

Guide for World Day of Prayer Committees. I formation for speakers and plans for preparation, pr motion, and program development. 15 cents each.

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Report Blank and Offering Envelope. One of ea with each quantity order. Free.

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World Day of Prayer Emblem Seals. Size, 1½ 2¼ inches. (Sold only in sheets.) Sheet of 30 seals, cents; 10 or more sheets, 10 cents per sheet.

Dramatic Presentation. "Thy Will Be Done." (Fo copies recommended.) 15 cents each.

Drama of the World Day of Prayer. (Five copi recommended.) 25 cents each.

The Day Thou Gavest. By Ruth Mougey Worrell. T story of the World Day of Prayer. $1.00 each.

World Day of Prayer Map. In four colors; size, 18 by 24½ inches. 25 cents each.

Orders for above material cannot be filled aft February 7, 1958. Please make out your ord carefully; material sent as ordered cannot returned for credit.

APPROVED STUDIES 1957-1958

For Adults

Theme: Japan

Cross and Crisis in Japan. By Charles W. Iglehart. $1.25.

Adult Guide on Japan. By Ada P. Stearns. 50 cents.

Ten Against the Storm. By Marianna Nugent Prichard and Norman Young Prichard. $1.25.

Supplementary Material:

Opening Christian Gateways in Japan. Pictorial pamphlet on the contribution of the Woman's Division to Christian work in Japan. 60 cents.

In Our Time. Ten years of experience in Christian cooperation in Japan. 50 cents.

Theme: The Gospel According to St. Mark

Disciples to Such a Lord. By Albert E. Barnett. 65 cents.

Guide, Disciples to Such a Lord. By Sue Pruitt Alexander. 35 cents.

Supplementary Material:

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Theme: Christ, the Church, and Race

The Kingdom Beyond Caste. By Liston Pope. $1.

Adult Guide on Christ, the Church, and Ra By Rosalyn Summer Sease. 50 cents.

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Supplementary Material:

Actions Speak Louder—Making Christian Our R Relationships. By Ruth L. Bartholomew. A book illustrated with pictures of work in projects of Home Field of the Woman's Division. 60 cents.

Theme: The Ecumenical Witness of the Lo Church

In Every Place a Voice. By Walter G. Muelder. cents.

Guide for In Every Place a Voice. By Mrs. Da D. Jones. 35 cents.

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